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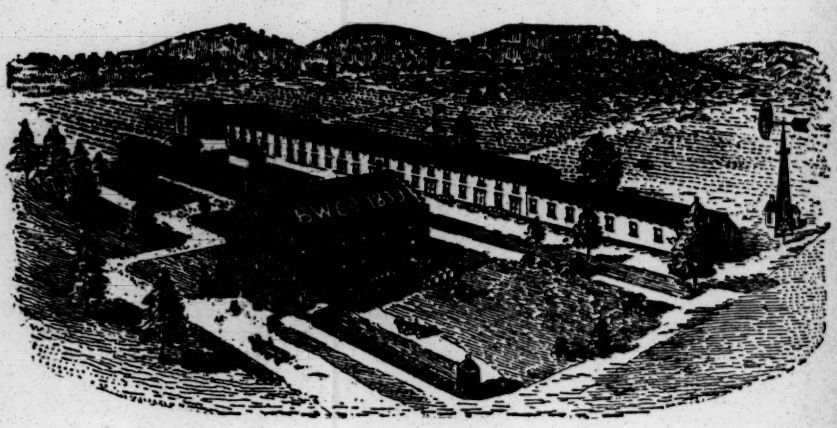

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THE
ECCLESIASTICAL REVIEW

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THE SERMON ON THE MOUNT.

ACCORDING to St. Luke, who follows the chronological order in his Gospel, Jesus delivered the Sermon on the Mount during the second year of the Public ministry, immediately after He had chosen the twelve Apostles. St. Luke records how Jesus, having gone into a mountain to spend the night in prayer, called His disciples to Him the next morning and from their number chose twelve to be His Apostles. When He came down from the mountain into a "plain place"—a plateau — He addressed the multitudes there assembled. The description given the place by St. Luke, together with that given by St. Matthew, has led the majority of commentators to identify the place of the sermon as Koroum-Hattim, i. e. The Horns of Hattin.[1]

The two events which occurred on this mountain, the choice of the Apostles and the Sermon on the Mount, are regarded as highly significant in the life of Christ and as the first steps in the founding of the Church. By the first, He acquired assistants who were to become, with Him as the corner-stone, the foundation of the Church (Eph. 2: 20). By the second act, He promulgated what was in a way the Charter of the New Law, expounding His doctrine on three points that concern man's moral life: happiness, holiness, wisdom.

Because of this connection between the two events, Christian writers have always delighted in contrasting the promulgation

[1] This mountain, at the eastern end of the plain of Sephoris, received its present name from its peculiar formation. A broad plateau rises some 150 feet above the highway between two peaks, one to the east and the other to the west. It was on this plateau between the two peaks that Jesus delivered the sermon.

of the Old Law upon Mt. Sinai with the proclamation of New Testament principles in this Sermon. "In the one case there was the arid desert, a forbidding, gigantic rocky mountain, crowned with lightning flashes, an awesome region; in the other case, there was the grass-covered plateau from which one looks down upon a region which in former times was reckoned among the most charming in the world. At Sinai, God's word reverberated like awful thunderclaps: here the divine word is full of mildness. There the people were commanded to keep aloof; here with cordial familiarity they approach the Lawgiver, who is the Savior of mankind." [2]

This sermon, which we propose to make the subject of a series of articles, is placed by St. Matthew at the beginning of his account of the Lord's Public ministry, but with indications that it had been preceded by a somewhat lengthy period of activity.[3] According to larger topics, the sermon may be divided into nine parts: I. Characteristics of Christians (5: 3-12); II. Duties of Christians (5: 13-16); III. Relation between the Old and New Law (5: 17-20); IV. The Perfect Law of Christ (5: 21-48); V. The Practice of Good Works (6: 1-18); VI. The Christian and the World (6: 19-34); VII. The Christian and his Neighbor (7: 1-12); VIII. Three Dangers to Salvation (7: 13-23); IX. Concluding Exhortation (7: 24-27).

Characteristics of Christians (5: 3-12).

The characteristics of the members of the New Kingdom of God are given in the eight Beatitudes which are rightly called the fundamental principles or laws of the Kingdom set up by Christ in opposition to the kingdom of the world. In them are given conditions for participation in Christ's Kingdom. These conditions are spiritual in nature, and hence the happiness they offer is not in the temporal order, for He said: "My kingdom is not of this world" (Jo. 18: 36).

[2] Fillion, *Evangile de S. Matthieu.*

[3] These indications are: the call of the disciples, preaching and working of miracles in Capharnaum and throughout Galilee, spread of His fame throughout Syria. This is a summary of our Lord's ministry during the first year. There follows in St. Matthew's Gospel a topical, or logical, arrangement of Christ's teaching, His miracles, the founding of the Church, the redemption. Lk. 6: 20-49, sometimes called "The Sermon on the Plain," is rightly considered by the majority of commentators as a briefer account of the Sermon on the Mount recorded by St. Matthew in chapters 5, 6 and 7.

Blessed are the poor. In the language of the New Testament, the πτωχοί are those in need, who lack earthly goods (e. g., Mt. 19: 21, Mk. 10: 20, Lk. 18: 22). They are opposed to the rich in Lk. 16: 20 and 6: 24. The word has the same meaning in classical Greek, and only secondarily the meaning of "the humble." Thus, the first law of the Kingdom is directed against riches, the desire of which is the root of all evil (I Tim. 6: 9). Jesus desires to remove this evil which keeps many from entering the kingdom and causes many who have entered to fall away. Not all the poor are blessed, for Jesus adds the qualification: *Poor in spirit.*

"In Spirit" is to be taken as a subjective determination of "poor". It denotes the sentiment and disposition with which poverty is borne—willingly and patiently, without ambition or an inordinate desire for riches. Not mere external want, caused by necessity and borne unwillingly, is blessed. The blessed poverty is a "spiritual poverty," a poverty spiritualized and supernaturalized by the grace of God and the virtuous disposition of man. While the actually poor who bear their poverty from supernatural motives fully realize the condition of this Beatitude, the rich are not entirely excluded. They are poor in spirit who are internally convinced of the poorness and nothingness of the goods of this world; and if actually poor, bear their poverty with patience and resignation; but if rich, are not attached to riches and use them according to the will of God.[4]

The poor in spirit are promised a spiritual heritage in return for their detachment from and disregard of the goods of this world: *Theirs is the Kingdom of Heaven.* This expression is taken from current Rabbinical thought, but has a new and deeper meaning for Christians. By it the Rabbans designated the earthly Jewish theocracy established on Mt. Sinai. By using the expression, here and throughout the Gospel, St. Matthew declares that the Old Testament type is being fulfilled, that Jesus is establishing the new Kingdom of the Messias. The blessing attached to poverty in spirit is fuller participation in this Kingdom, both on earth and in glory.

[4] Since humility must accompany poverty in spirit, the interpretation which makes the subject of this Beatitude the humble can be considered as consequent on the meaning given above, which is based upon the use of terms in the New Testament and upon the Beatitude and its opposite as given by St. Luke. Humility is more closely connected with the second Beatitude than with the first, and is required for the possession or exercise of all of them.

Blessed are the meek. The πραεῖς in classical Greek are they who patiently bear injuries or show mildness in the time of adversity; in hellenistic Greek, the language of the New Testament, the word signifies the humble. In fact, the virtues of meekness and humility stand in a close relation to each other; only he who is humble will likewise submit to adversity and show clemency towards his neighbor. Jesus joined both in the well-known saying: "Learn of me, for I am meek and humble of heart" (Mt. 11: 29).

The promise made to the meek is taken from Psalm 36, verse 11: "The meek shall inherit the land, and shall delight in the abundance of peace." The theme of this Psalm is that the meek shall obtain the divine promise and the happiness which God has prepared for His faithful people; and the object of this promise is the land of Canaan, whose quiet and peaceful possession was considered a mark of divine favor. Possession of this land included possession of the Kingdom of God and participation in its blessings. The land of Canaan, the seat of the Old Testament theocracy, was a type of the Messianic Kingdom (Is. 65: 9, Jer. 33: 7, Ez. 36: 33). Because of the Old Testament Type, to which allusion is here made, the meek are promised possession of the Kingdom of the Messias. In other words, meekness is required in those who wish to obtain the blessings of the Messianic Kingdom.

Blessed are they that mourn. Mourners are all who find themselves in need and sorrow, whether it be caused by spiritual or temporal misfortune, only it must not be a sorrow according to the world, which works death (I Cor. 7: 10). Though the mourning may be considered as sorrow arising from difficulties experienced by the poor and the meek, yet the great prophecy of Isaias, wherein the Messias is depicted as the Consoler of His people, has special reference to the consolation He will give to those who acknowledge and feel their own sinfulness and need of salvation. Cornelius a Lapide thus describes the various classes of mourners: Blessed mourners are they who bear with patience the trial and sorrows permitted or sent by God; more blessed are the mourners who weep because of their own sins and those of others; most blessed are they who, through desire for the heavenly home and through love of Christ and God, lament their exile on earth.

The consolation promised to those who mourn is granted both in this life and in eternity. In this life it consists in the forgiveness of sin and in the consciousness of being reconciled with God. In the time of suffering and trial it shows itself as a strengthening from above which makes the Christian glory in tribulation (Rom. 5: 3). Full and perfect consolation comes when " God shall wipe away all tears from their eyes, and death shall be no more, nor mourning, nor crying, nor sorrow " (Ap. 21: 4).

Blessed are they that hunger and thirst after justice. The object of hunger and thirst is not a particular virtue, but probity of life or holiness, which consists in perfect harmony of man's will and actions with the divine will. The Jews believed this justice obtainable through the works of the law (e. g., Dt. 6: 25), and besought it of the Lord: " Show, O Lord, thy ways to me, and teach me thy paths " (Ps. 24: 4). Holiness was foretold as a characteristic mark of the times of the Messias; the effect of His coming was: " That transgression may be finished, and sin may have an end, and iniquity may be abolished, and everlasting justice may be brought " (Dan. 9: 24; see also Is. 4: 3, Jer. 23: 5).

Hunger and thirst in this Beatitude are symbolic of ardent desire. Some commentators have understood hunger and thirst literally, as designating suffering because of a denial of justice. But this explanation is contrary to the text, according to which justice is the object of hunger and thirst, and introduces without warrant the idea of suffering into the text. Further, hunger and thirst are used in Sacred Scriptures as symbols of desire. Thus, we read: " I will send forth a famine in the land; not a famine of bread nor a thirst of water, but of hearing the word of God " (Amos 8: 11; cf. Is. 55: 1, Ps. 41: 1). Jesus, therefore, pronounces those blessed who have an ardent desire for holiness, a desire comparable to that of the hungry and thirsty for food and drink. He promises them that they shall be filled with good things, with the virtue and holiness they desire and seek.

Blessed are the merciful. Jesus speaks of the merciful without limitation. He includes in this Beatitude not only those who forgive injuries, but also all who have compassion for their fellow-men and seek to alleviate their corporal or spiritual suffer-

ings. The merciful are promised that they shall receive mercy from God. " It seems that there is here an equality of reward; but the reward is far greater than the good work. For they are merciful as men, but they receive mercy from the God of all mercy. Human and divine mercy are not equal, but as much as goodness differs from malice, so much does divine mercy differ from human mercy " (St. Chrysostom).

The mercy promised to the merciful is part of the Messianic salvation. The Messias is described by the prophets as pre-eminently merciful: " He shall spare the poor and the needy, and he shall save the souls of the poor. He shall redeem their souls from usury and iniquity " (Ps. 71: 12-13). And the Messianic salvation was announced as the work of God's mercy: " I will espouse thee to me for ever, and I will espouse thee to me in justice and judgment, and in mercy and in commiseration " (Osee 2: 19).

Blessed are the clean of heart. Cleanliness of heart has been understood variously: as simplicity of heart, as chastity, as freedom from all sin. This last will include the others, and is the more general view of the Fathers and commentators. It is supported by the following considerations:

In the language of the New Testament the heart is the seat of all good and evil. In Mt. 15:19-20, Jesus declares that sin and vices by which a man is defiled come forth from his heart. To say that a man is clean of heart means more than that these crimes are not in his life; it means that they are not in his affections, that his heart is right and his desires good. Had Jesus intended to designate the chaste or the simple, He would doubtless have used the specific term for these virtues as He did in the other Beatitudes. Sacerd Scripture identifies cleanliness of heart with freedom from sin: " Who can say: My heart is clean, I am pure from sin " (Prov. 20: 9).

The clean of heart *shall see God.* According to many commentators, this expression had its origin from the custom of Oriental kings who seldom showed themselves in public. The promise also makes allusion to the Messianic prophecies, wherein there is foretold the coming of a great light and the granting of the vision of God: "And the glory of God shall be revealed, and all flesh together shall see " (Is. 40: 5).

The promise is partially fulfilled in this life. It consists in a better knowledge of God and closer union with him. As those with clearer eyes discern object better, so also they who are purer of heart, the medium of intellectual and spiritual vision, shall see God more clearly. The perfection of the blessedness promised is reached in Heaven.

Blessed are the peacemakers. The subject of this Beatitude are all who bring or grant peace to their fellow-men by establishing peace in their hearts, peace between God and man, between man and man. The blessedness of this work may be described in the words which form part of the Lord's instruction to His disciples: " Into whatsoever house you enter, say first: Peace be to this house. And if the son of peace be there, your peace shall rest upon him; but if not, it shall return to you " (Lk. 10: 5-6). The work of the peacemaker is exposed to much opposition and contradiction, and so requires a constant exercise of virtue.

They shall be called the children of God. In the Scriptures, to say that a person shall be called by a name or title is the same as saying that he shall be what that name or title implies. Since all are made children of God by grace and baptism, there must be some special reason why the peacemakers are called children of God. Such reason is not wanting. In the first place, they become like to Him who is the God of peace (Rom. 15: 33). They imitate in a special manner the divine love for mankind. The peacemaker shares, in a particular manner, the work of Christ, who came to reconcile man with God and bring peace to the world.

Blessed are they that suffer persecution. This Beatitude has been considered the crown of the series of blessings, because by it they who share the suffering of Christ are made partakers of His glory. That suffering and persecution are to be expected was foretold by Christ. He and His Apostles make it an almost necessary consequence of the acceptance of Christianity. For Christianity is opposed to the Kingdom of Satan, to the powers of the world, and to the urgings of the flesh.

Mere suffering, however, is not a blessing, nor does it make one a subject of this Beatitude. The suffering must be *for justice sake.* The cause of suffering must be one's adherence to the Kingdom of God or virtue. Blessed are they who endure

suffering from others because of the Kingdom of God or because of something which belongs to this Kingdom. It is not the suffering, but the cause of suffering, that constitutes martyrdom, is a dictum based upon the words of this Beatitude and upon the words of St. Peter: "What glory is it, if committing sin, and being buffeted for it, you endure. But if doing well, you suffer patiently, this is thankworthy before God" (I Pet. 2: 20).

To this Beatitude Jesus adds an explanation and exhortation for the solace of His disciples. Many might think that the Messianic Kingdom would sweep aside all opposition. This it shall do, but its victory shall be a victory of the Cross. The opposition which has existed between the good and the evil from the beginning shall continue until the end of time, and will manifest itself in the persecution of the good by the wicked. Besides, the eighth Beatitude is in some respects the most difficult and most apt to turn men away from the truth. The obvious injustice of the persecution, the wickedness of the persecutors, their open hostility towards God joined with their apparent success, might cause man to doubt and fall away.

The 11th verse specifies persecutions to be expected and endured as injury inflicted by word and by deed. There are two conditions necessary to make these injuries blessed and honorable for the Christian. If the persecution take the form of evil speech, the accusation must be false and unjust; if it take the form of physical injury, the injury must be undeserved; in both cases, it must be inflicted and borne for the sake of Christ. The possibility is not excluded that the disciple of Christ may be accused and derided because of some actual fault. In this event, there is no persecution and no blessing.

In the 12th verse, the first part of the sentence: *Be glad and rejoice*, is motivated by the second part: *For your reward is exceedingly great in Heaven*; and this is proved by the third part: *For so they persecuted the prophets.*

The first part of the sentence bids those who experience the hardship of persecution not to lose heart or deplore their lot, as if they were abandoned by God. Rather, they are to rejoice in the fact that they are accounted worthy to suffer for the name of Jesus (cf. Acts 5: 41). The second member of the sentence gives the motive for the rejoicing: The reward which

will be theirs in Heaven. The third member of the sentence confirms and proves the second. The certainty of this reward is proved from the analogous lot of the prophets of the Old Testament. Their reward could be presumed of itself, all the more since the people of that day showed great zeal in acknowledging and honoring these heroes of the past. As they were convinced of the sanctity of the prophets and of their reward, so also should they be convinced of the holiness and the reward of those who suffer and are persecuted for the sake of Christ.

By citing the example of the prophets and placing His disciples in their class, Jesus further indicated that His disciples succeed to the office of the prophets, enter their inheritance, and continue their work. St. Chrysostom also sees in the present verse an argument for the dignity of Christ and His equality with the Father. For, in the same manner that the prophets were sent by God and were rewarded for suffering in His cause, so also the disciples are sent by Christ and are rewarded for suffering in His cause.

Duties of Christians 5: 13-16.

There is a difference of opinion among the Fathers and commentators on the application of this part of the Sermon on the Mount. Some apply it to the Apostles alone; others apply it to all disciples of Christ. We consider the second opinion more correct. For Jesus uses direct discourse throughout the Sermon without any indication of a change in the persons addressed. The figures and similes used in these verses are also found elsewhere in the New Testament. Jesus uses the figure of the " Salt of the earth " in addressing the multitudes (Lk. 14: 34), and St. Paul compares the faithful with light (e. g., Phil. 2: 15; Eph. 5: 8, I Thes. 5: 5).

The Apostles were the first to suffer persecutions, and against them was the fury of the persecutors especially directed. They were in a special manner, and by special office and mission, selected to be the " Salt of the Earth " and the " Light of the World ". But this does not exclude others from the rewards of the prophets who are here held up as examples of suffering persecution for justice sake, an example which can be followed by all. Nor are Christians in general without obligation of exerting a good influence on mankind by the profession of faith and upright-

ness of life. For these reasons we deem it better to apply this section to all Christians, primarily and in its fullest sense to the Apostles, and secondarily to all the faithful according to their gifts and talents.[5]

Having described the characteristics of the members of His Kingdom, Jesus shows, by a series of metaphors and similes, the influence which these members should exercise in the world. This influence, as we said, is a strict obligation for the Apostles and their successors, whose mission it is to preach the Kingdom and lead men to salvation. But it is also the duty of all Christians in as much as they must show themselves true followers of Christ, and bring honor and increase to the Kingdom by the example of a good life.

The Salt of the Earth. Salt is used metaphorically in three different contexts in the Gospels: Here, in the Sermon on the Mount, where it teaches the duties of those who have entered the Kingdom of God; in Mk. 9: 50, where it forms the conclusion to an admonition after the disciples had disputed regarding precedence; and in Lk. 14: 34-35, where it concludes an exhortation to the multitudes on the necessary conditions for following Christ. In all contexts the sense is fundamentally the same, and the same lesson is pointed out with a slightly different application.

For the understanding of the metaphor, St. Hilary has pointed out: *Sal terrae nullum est.* " Salt of the earth " does not declare the nature of salt but designates its purpose. It is intended for the earth, i. e. for men. What salt is in ordinary use, that the Apostles first, and the faithful according to their measure, must be for men. The two most common uses of salt are to preserve food from corruption and to render food palatable. So too, the disciple of Christ must fulfil a two-fold mission in the world. By word and example they are to preserve what is good and render good what is corrupt. This symbolism of salt is also found in the Old Testament. On complaint of the people of Jericho that the waters of the spring were bad, the

[5] The reasons usually given for applying this part of the Sermon to the Apostles alone are: The mention of the prophets in the verses preceding seems to apply only to those who hold an official position, Jesus uses direct discourse here, and the similes used apply to the Apostles rather than to the faithful. These reasons have been answered above. If what is said by Jesus applies to all members of the Church, it does not apply equally to all, as a number of commentators have said.

prophet Eliseus cast salt into the waters, saying: "Thus saith the Lord, I have healed these waters and there shall be no more in them death and barrenness" (IV Kgs. 2: 21). Because of this symbolism, salt was added to the sacrifices (Lev. 2: 13), and the Law was called a covenant of salt (II Par. 13: 5).

Jesus continues with the question: *If the salt lose its savor, wherewith shall it be salted?* Some have found a difficulty in the metaphor on the grounds that salt cannot lose its savor (saltiness) unless it be resolved into its chemical compounds. Though experience shows that salt may become insipid if exposed to moisture, it is not necessary to have recourse to this fact in explaining the metaphor. Jesus had already applied the figure to His disciples, and now places an hypothetical question without regard to the possibility of verifying the condition in the natural order. Even if salt could not actually lose its savor, the condition remains true: If salt could lose its savor, there is nothing by which the savor could be restored; and in this hypothesis the salt is utterly useless. Restrictions must be made when metaphors taken from nature are applied to man. In nature, salt is used to preserve and season, and it may be impossible for it to lose its savor. In the moral order, the disciples of Christ must be as salt to their fellow-man. Being a free agent, it is possible for the disciple to lose his savor, and then the hypothesis becomes an actuality.

Should the salt lose its savor, it becomes useless and is cast out. Applied to the disciple of Christ: Should he lose his savor, his faith and zeal, he becomes utterly useless in the Kingdom of God and deserves to be cast out. Can the disciple regain his savor? The possibility is not excluded. The comparison stresses the greatness of the apostate's fall, his uselessness in the Kingdom, and the difficulty of his conversion. All of these become greater the higher the disciple stands in the Kingdom by reason of office and mission. And as a consequence the duty of being the salt of the earth becomes greater as one ascends higher in the Kingdom.

The Light of the World. The light is frequently used in the Sacred Scriptures as a symbol. It is employed by the prophets in speaking of the Messias, and St. John describes the Word as the light which enlightens every man. Jesus declared that He is the Light that is come into the world (Jo. 3: 19), and the

Light of the world (Jo. 8: 12). Jesus is the Light because He possesses light and communicates it to man.

Jesus now states that His disciples are also the light of the world, that they participate in His light. As the heavenly bodies receive their light from the sun and diffuse it about them, so also should the Christian, according to his condition and state, spread the light of Christ and His Kingdom to others. Especially true is this of the Apostles, as stated by St. Paul: "The Lord commanded us: I have set thee to be a light of the Gentiles; that thou mayest be for salvation unto the utmost parts of the world" (Acts 13: 47). It also applies to all Christians, whom the Apostles admonish to show forth the truth of Christianity by word and example (e. g. I Pt. 2: 11-12).

The City on a Mountain. The image used here is one with which the people of that day were well acquainted because of the many hill-towns of Galilee, and is in itself easily understood. The city on the mountain, which cannot be hidden, contains a reference to the Church and also a reason for the first two similes. The Apostles and the faithful have been made lights of the world and salt of the earth because they compose the Church. According to Isaias and Micheus, the Kingdom of the Messias "shall be prepared upon the top of the mountains, and shall be exalted above the hills" (Is. 2: 2, Mich. 4: 1).

The Church is visible to all men, her power and efficacy can no more be hidden than a city standing upon a mountain. From this truth it follows that the disciple of Christ can not and must not remain hidden, for the Church is seen by the world through the disciple. This thought is developed further in the simile that follows.

The Lighted Candle. The thought underlying the simile of the lighted candle is that reasonable men do not use things for a purpose other than that for which these things were intended. A candle is lit in order that its light may be seen, not in order that its light may be hidden.

Placed under a cover, the candle sheds no light; but placed upon a candlestick, the lighted candle shines forth for all who are in the house. As no one lights a candle and then conceals it, so neither did Jesus communicate the light of truth and grace to His disciples and then hide them away. But, as a candle is so placed that it enlightens all who see it, so also has

Jesus enkindled the light of truth and grace in His disciples in order that they may enlighten all who are in the world. The last three similes, then, form one whole. The disciples of Christ are lights for the world. Shining forth, they render the Kingdom of God visible to all men, and thus it becomes like a city upon a mountain. That the disciples shine forth as lights is the will of Christ, and is especially the duty of the Apostles.

To all the similes Jesus adds an admonition: *Let your light shine before men.* From the context, which has spoken of doctrine, and from the present verse, which mentions good works, Jesus exhorts His disciples to manifest both their faith and their works before men. Though the examples used refer primarily to faith and teaching, the exhortation stresses works, because it is by works that man shows forth his faith (Jas. 2: 18). Correct doctrine without correct living is a contradiction which should not be found in a disciple of Christ, nor will teaching enlighten and convince unless it be accompanied by a life in conformity with the teaching.

Jesus gives the motive with which the Christian should do his works before men: *That men may glorify your Father.* The intention is the glory of God, which is augmented when others are lead to virtue by the Christian's good example. This intention and motive is absent in Mt. 6: 1, where Jesus apparently condemns good actions done in public. There the intention is to be seen by men, and the motive is self-glorification. Here, the good works are performed as a duty towards God, and the admonition is to live a good life at all times, in private and in public without distinction.

Relation between the Old and the New Law 5: 17-20.

Throughout the Sermon on the Mount there is reference to the Old Law, either direct or indirect, and this is readily understood. On the one hand, the Old Law was the basis for Jewish religious life and known to the people; on the other hand, the present discourse is an explanation of the moral code of the New Law which succeeds to the Old. However, Jesus is not a mere expounder of the Law. He is a Legislator who brings the law to perfection by insisting upon the observance of the Old, and by adding the New with the same authority with which the Old was promulgated on Mt. Sinai.

In promulgating the New Law Jesus does not simply abrogate the Old. The laws and commandments given on Sinai do not lose their force and value, but a higher and nobler fulfilment is inaugurated. In so far as the Old Law was figurative and symbolic, it came to an end by being fulfilled in the reality of which it was a symbol. But in so far is it contained moral and dogmatic teaching, it was developed and made perfect. Before presenting the perfect New Law, Jesus states the relation which exists between the two Laws.

First of all, Jesus declares that He has not come to *destroy the law or the prophets*. The "law and the prophets" designates the entire Old Testament, and the expression is used frequently in the New Testament (e. g., Mt. 7: 12, Lk. 16: 16, Jo. 1: 45, Rom. 3: 21). The same two-fold division is found in Jewish literature, though a division into Torah, Prophets, and Writings, is more frequent. In our text "or" is not equivalent to "and", but has a disjunctive force: Jesus destroys neither the one nor the other. Both members are thereby emphasized and named according to their own characteristics.

Jesus has come to *fulfil the law*. The law may be fulfilled in two ways, by personal observance of the law or by bringing it to perfection. Both may be retained here, but Jesus has in mind particularly the perfecting of the law. While Jesus fulfilled the law by making Himself subject to its prescriptions, the context here shows that He is speaking of fulfilling the law as a legislator. In this sense, what was imperfect in the moral precepts He brought to higher perfection by demanding a complete and interior observance of the commandments. What was incomplete and imperfect in its doctrinal content He completed and perfected by new revelation. Another manner in which Jesus fulfilled the law was by gaining and granting grace: "For what the law could not do, in that it was weak through the flesh, God sending His own Son, in the likeness of sinful flesh and of sin, hath condemned sin in the flesh; that the justification of the law might be fulfilled in us" (Rom. 8: 3-4). Finally, Jesus fulfilled the law by instituting the realities of which the rites and ceremonies of the Old Law were typical and symbolic.

Jesus strengthens His declaration that He has not come to destroys the Law and the Prophets by a solemn affirmation of

the durability of the Law: *Till heaven and earth pass away.* It seems needless to say that " heaven," here and in like passages of the New Testament, designates the visible heavens, the planetary system, etc. Since the heavens and the earth were considered as the greatest external work of God and firmly established by Him, they were symbols of permanence and indestructability. It was one of the strongest ways of saying that no human power could abrogate the law, that the law was to remain as long as there were men to be governed by it.

This durability is an attribute of every *jot and tittle of the law.* The former is the smallest letter of the Hebrew alphabet and the latter is the line or " horn " by which similar letters were distinguished. They are used to designate the least part of the law. Jesus thus showed the reverence in which He held the Law that was given of old. He did not come to abrogate it, not even to leave it alone. He came to take it up, to fulfil it and make it perfect. He further declares that this law, in the perfection and fulfilment which it receives from Him, shall remain until the end of time.

Having declared His position in regard to the law, Jesus speaks of the attitude which teachers in His Kingdom must take towards the law (verse 19). First, He speaks of anyone *that shall break one of these least commandments and shall so teach men.* In this sentence " break " does not mean to violate the law, but to abrogate the law. " Shall so teach " does not mean to teach the law after violating it, but to teach by his own authority that some point of the law is not binding, has been abrogated. Such a one is *the least in the Kingdom of Heaven.* Some refer this to the next life, and understand that such a teacher is excluded from Heaven. Others, more correctly, refer it to the present life and understand it of the position and worth of such a teacher in the Church. Though he who teaches that even a minor law is without obligation may occupy a high office, he is the least worthy member in the Church.

Different is the state of him *who shall do and teach,* who observes the law and teaches its observance to others. " Doing " and " breaking " the law are placed in opposition, and for this reason many consider the " breaking " to mean violation of the law. But each retains its proper significance. For, he who abrogates the law does not observe it, and he who observes the

law does not abrogate it. Jesus is speaking of teaching the law rather than of the observing of the law, and teaching of the law without observing it is contrary to the mind of Christ. For this reason He speaks of one who abolishes the law without considering his non-observance, and He speaks of one who both keeps and teaches the whole law because keeping the law is a requisite for worthy teaching of the law.

The necessity of keeping the entire law in its perfection is stressed by a declaration of the insufficiency of the *justice of the scribes and pharisees.*

The scribes, strictly speaking, were writers of documents and learned men. Since the interest of Jewish learning centered about the Scriptures, they were also called: "learned in the Scriptures," "lawyers," and "teachers of the law." In the days of Esdras, who designated himself as both priest and scribe (I Esd. 7: 6, II Esd. 12: 26), and for some time later, the study and interpretation of the Scriptures was principally the work of the priesthood. Gradually an independent party of scribes grew up and supplanted the priests as guardians and teachers of the law.

The pharisees are usually mentioned with the scribes, whose teachings they followed. The name is derived from *peruchim,* and means "separated." This name was given them by their opponents and rarely occurs in the Mischna, upon whose composition the pharisees exerted a great influence. They called themselves the *chaberim,* "the brethren," by which they meant that they constituted the true congregation of Israel, not only in opposition to the Gentiles but also to the rest of their own nation. As a separate party, they seem to have arisen in the days of the Machabees and were probably an off-shoot of the Assideans (I Mac. 2: 42, 7: 12 sq.). Claiming zeal for the law, they began to add their own narrow interpretations as an integral part of the law and gradually degenerated into the group described in the 23rd chapter of St. Matthew's Gospel.

The justice of the scribes and pharisees, as described in Rabbinical literature, had little of good and much of error. A few points from these writings suffice: The proportion existing between actual fulfilments and actual violations of the law constitute the state of man before God; a transgression is determined solely by the wording of the law, which was subject to varying

interpretations; the literal fulfilment is all-sufficient and perfect, the disposition of man is entirely accidental. Characteristics of this justice condemned in the Gospels are: Insistence on minor points of the law while neglecting greater precepts; making their own traditions equal and even superior to the law of God; mere external show and hyprocrisy; non-fulfilment of the law, and lack of proper motives and dispositions when they did observe the law.

By rejecting the justice of the scribes and pharisees Jesus demands a complete and perfect fulfilment of the entire law, not only according to the letter of the law but also according to its spirit, not only by external acts but also by internal acts, and with motives and dispositions of piety and virtue.

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THE DOGMATIC PREACHING OF THE FATHERS—V.

The Christian Life Considered in Particular Virtues.

(*Continued*).

The Christian spirit of suffering:

THE golden thread of the Incarnation and its divinizing grace runs through the humanly drab fabric of a life fraught with pain and suffering. Only the abnormal sadist *likes* suffering, and yet one of the fundamental laws of Christianity is to *love* suffering. In the Christian life, nevertheless, there is no unnatural " adoration of suffering ", as some of its enemies have tried to affirm. Christians do not seek out suffering for its own sake, but esteem it highly because it makes them more like their Lord and Master. To be saved, we needed to resemble our Saviour, not only in His glory and His triumphs but more particularly in His sufferings, because those sufferings were exclusively for us. In His mercy He chose what we cannot avoid and made it the essential note of discipleship with Him. Only this explains the place of suffering in the life of our Blessed Lord. God that He was, He did not have to suffer unless He chose to do so of His own accord. He made this choice, although He had joy set before Him, because suffering was the great lesson he came to teach, the only lesson which could console and encourage those who could not live without pain and sorrow. St. Augustine likens Calvary to a schoolroom: ". . . as though that tree whereon hung the members of a dying man were also the rostrum of a teacher ".[1] Christ suffered only for us, not for Himself:

> He felt sadness and fear in order that He might strengthen us to bear those troubles not only by the mystery of sharing in them, but also by the example of His fortitude. *For His exhortations to patience would seem unreasonable, if He had no share in our weakness.*[2]

In the midst of all suffering, no matter how poignant or prolonged, the true Christian, mindful of his oneness with his Lord, can be assured of even heroic patience if he wants to ask

[1] in Joannem, tr. 119, n° 2; 35, 1950 C.

[2] St. Leo, Serm. 64, de Passione Domini XIV, cap. 22; 54, 362 C.

it of Him who first suffered for men. Christ asks us to bear nothing that He has not first borne for us Himself. This is the heartening message of St. Cyprian to those who suffer:

> What can be dearer to you than He who first suffered what He taught, lest you should be unwilling to suffer today? What is more consoling than to recall that whereas He was our Lord and God, yet He made the sufferer a co-heir of the heavenly kingdom.... If you are the butt of insults, He suffered them before you. If you are showered with abuse, you are simply imitating what God did for you.[3]

No one should try to delude himself into thinking that he can avoid the Cross; the servant is not above the Master. Real devotion to Christ tends to make one like Christ, who came into this world for the sole purpose of dying on the Cross after an entire lifetime of suffering. It would be a strange love, indeed, says St. Leo, which would not embrace willingly Christ's chosen portion:

> No one is really devoted to Christ in His passion, His death and His resurrection, unless with Him he suffers and dies and rises again.... We must put into practise what was symbolized in our Baptism, and remember that for those who have been born of the Holy Ghost, the remaining span of their mortal life cannot be lived without carrying the Cross.[4]

This same Father speaks again in his familiar strain of the Christian being Christ when he exclaims: " Whoever is truly devoted to the passion of Our Lord beholds Jesus crucified with the eyes of his heart, in such a way as *to recognize his own flesh in the Body of Christ* ".[5] St. Augustine calls participation in the passion of Christ the " way of heaven ".[6] In another passage he has recourse to an expressive figure, one which was certainly familiar to his hearers:

> Each one of us pays in his own way what he owes to this, our common country, and according to the strength we have, we pay the taxes of our common sufferings.[7]

[3] De Laude Martyrii, n° 18; 4, 828 A.
[4] Serm. 70, de Passione Domini XIX, cap. 4; 54, 382 B.
[5] Serm. 66, de Passione Domini XV, cap. 3; 54, 366 B.
[6] in Joannem, tr. 28, n° 5; 35, 1624 A.
[7] in Ps. 61, n° 4; 36, 731 A.

Consequently we cannot possibly explain Christian suffering adequately unless we consider it in Christ and in the shadow of Calvary. The trials of the Christian are related to the Cross as a harvest is related to seed-time: " The first harvest was sowed from the Cross, to be the seed whence another harvest might spring up ".[8]

Christian suffering implies also an element of reparation. We are constantly surrounded by our inborn weaknesses, and even in the holiest times and places must unfortunately bemoan the assaults of nature against grace. This is especially true when we are face to face with inspirations to sacrifice and self-denial. And since it is often our nature which wins the day against grace, we are constantly conscious of our duty of making reparation, even though it be for the smaller things in which there is no question of grievous sin. Grace then takes its revenge in more insistent suggestions of sacrifice, to test the sincerity of our sorrow and reparation. How human, then, is the following extract from one of St. Leo's sermons announcing the approach of the Pentecostal Ember Days! After enumerating several other motives for fervor and generosity, he continues:

> . . . so that if, perchance, amid the joyous exultation of the feasts of the paschal season, our negligent liberty or our disordered freedom may have gone a little too far, this failing may be duly punished by the infliction of religious abstinence.
>
> This must be our aim with even more zeal, so that the gifts which were given by God to the Church on this day may ever remain with us. For since we have become temples of the Holy Ghost and more than ever before have been inundated with the overflow of the river of God, we should not allow ourselves to be conquered by any inordinate passions nor taken hold of by any vices, lest the dwelling-place of virtue be contaminated by uncleanness.[9]

The crowning quotations for this section of our discussion follow closely this same line of thought. It is the great lover, Ignatius of Antioch, who speaks, he whose heart was on fire with a furiously burning and consuming love for Christ Jesus. In terms of almost lyrical enthusiasm he exalts the torments which will bring him to the full possession of his Lord and

[8] in Joannem, tr. 31, n° 11; 35, 1642 A.

[9] de Jejunio Pentecostes I, cap. 3; 54, 417 B.

Saviour. He beseeches his beloved Christians not to show him the false kindness of preventing his death:

> I write to all the churches and inform them that I shall gladly die for God, if only you do not prevent me. I beg of you not to show me this untimely kindness. Allow me to be the food of wild beasts, *whereby I am permitted to attain God*. I am the wheat of God and I must be ground by the teeth of wild beasts, that I may be found the pure bread of Christ.
>
> But rather, coax the wild beasts on, that they may be my tomb and leave nothing of my body, lest I be a burden to someone after my death. Then in all truth will I be a follower of Christ when the world will not even see my body. Beg of Christ for me that through these instruments, I may be found a victim worthy of God.[10]

And again:

> Bear with me, I know what is good for me. Now I begin to follow my Lord. May nothing at all, be it visible or invisible, stand between me and Christ. I am ready for the fire, and the cross, and wild beasts; may I be mangled and torn and my bones pulled apart; may my members be cut up and my whole body bruised—*if only I can thus win Christ*.[11]

In conclusion, he sums up the whole Christian philosophy of suffering when he writes:

> Whoever is near the sword is nigh unto God. Whoever is with the wild beasts is with God, provided he be in the name of Jesus Christ. *I bear with all things, that I may suffer with Him, in the strength of Him who became a perfect man*.[12]

The prayer of the Christian:

The preceding considerations give us already some insight into the nature of Christian prayer. If the Christian's whole life, and everything in it, centers around his adopted sonship in the great human family of God, much more so will his prayer be determined by his unity with Christ Jesus in the Mystical Body. This truth stands out very clearly in a study of the one prayer dictated by Our Lord Himself to His followers. Its very first

[10] ad Romanos, V; Funk, *op. cit.*, 259.

[11] *ibidem*.

[12] ad Smyrnaeos, IV; Funk, *op. cit.*, I, 279.

words recall the Christian's sonship with God. St. Augustine stresses this point in his commentary on the Sermon on the Mount:

> That we are called to an eternal heritage, to be co-heirs with Christ and to come into the adoption of sons, comes not from our own merits but from the grace of God. We mention that very same grace in the beginning of our prayer when we say " Our Father ". Our love is aroused by this name, for what should be dearer to sons than their Father? There is pleading affection when men say " *Our* Father ". We find there a certain confidence of getting what we ask, because before we asked for anything at all, we received the immeasurable gift of being able to say to God: " Our Father ". For what will He not give to sons when they ask Him, since, without asking, He has already given them the grace of being sons.[13]

St. Paul assured his followers that their " conversation was in heaven ". In other words, their interests and their ambitions had to be tinged with the heavenly; even more, they had to be completely and exclusively divine. How could sons of God be attracted and overpowered by the things of the world? The Christian has God, and in God has all things else: Seek ye first the Kingdom of God and His justice, and all these things shall be added unto you. This realization pervades all the prayers of the adopted son of God. Not without a little touch of irony, St. Augustine points out what the prayer of the unselfish Christian will necessarily be:

> Could anything better than God be given to you? God loves me; God loves you. He said: "Ask what you will." If the emperor were to say to you: "Ask what you will ", what would you ask for? Get your mind working; ask yourself what you want; extend and expand your desires as far as you possibly can. For it was not any ordinary person, but the omnipotent God Himself who has told you to ask what you will.
>
> If you love many possessions, you will desire the whole earth, in order that all men born thereon may be your serfs or slaves. And when you are owner of the earth, what will you do? You will want the sea, though you cannot live in it. As far as this desire goes, the fish are better off than you. Or perhaps you will want islands? Go even farther and ask for the air, even though you cannot fly.

[13] de Sermone Domini in Monte, II, cap. 4, n° 16; 34, 1276 B.

Reach out your desires to the very battlements of heaven. Say that the sun, the moon, and the stars are yours, because the Maker of all these things told you to ask for what you wanted. Yet notwithstanding all this, you will find nothing dearer, nothing better than the Creator of all things. *Ask for the Maker of all things, and in Him and from Him you will have everything else.*

All things are dear, because all things are beautiful: but what is more beautiful than He? They are strong, but what is stronger than He? And, what is more, *He wants to give you nothing as much as He wants to give you Himself.* If you find anything better, ask for it. But if you ask for anything else, you will slight Him and harm yourself by preferring His things to Him, since the Maker of all these things wants to give you Himself.[14]

In another passage of almost unexcelled dogmatic precision and elegant expression, this same Doctor epitomizes marvellously everything that could be said in a treatise on Christian prayer:

God could give man no greater gift than to make the Word, by whom He created all things, their Head, and to join them with Him as His members; in order that Christ might be the Son of God and Son of Man: one in divinity with the Father, and one in humanity with man—*that we might not separate the Son from our prayers to God, and that in its prayers the Body of the Son of God might not separate itself from its Head.*

Our Lord Jesus Christ, the Son of God, was to be the only Saviour of His Body, praying for us, praying in us, and being prayed to by us. *He prays for us as our Priest; in us as our Head; He is prayed to by us, as our God.*

Let us, then, recognize our own voice in His, and His voice in ours. So when something is said concerning Our Lord Jesus Christ, especially in the prophets, which seems to imply a lowliness unworthy of God, let us not hesitate to ascribe it to Him since He did not hesitate to unite Himself with us. . . .

He is prayed to in the form of God; He prays in the form of a slave. When He is prayed to, He is the Creator; when He prays, He is a creature, assuming without change in Himself a created nature which stood in need of change, and making us one with Himself into one man: Head and Body. *Therefore we pray to Him, and through Him and in Him.*[15]

We find a really amusing passage in St. Cyprian which might have been written in our own day. The zealous Bishop of

[14] in Ps. 34, Serm. 1, n° 12; 36, 330 C.

[15] in Ps. 85, n° 1; 37, 1081 B ff.

Carthage, inveighing rather pointedly against the excessive use of cosmetics by the women of his time, remarks slyly that they thus implicitly admit that they are not beautiful enough without this artificial assistance. Besides, he observes, they often wonder why their prayers are not answered. For him the answer is very simple: when they lift their faces to heaven in prayer, the Creator pays no attention to them—because He can no longer recognize the faces He made.

Christian confidence in God:

For far too many Christians, confidence in God is a beautiful abstraction and nothing more. In some kind of vague, meaningless fashion they say they trust in God and His Providence, but how few there are who really and truly give evidence of that confidence in their daily lives! Yet, from the premises laid down by the Fathers in the preceding passages, no conclusion is more stringently logical than this: if we are sons of God, then we must regard God as our Father, our real Father, one who is more of a father to us than our earthly parent. This does not detract in the least from the love and affection due to father and mother; St. Augustine remarks elsewhere that the devotion and affection owed to parents is so great and on such an elevated plane that it is only love for God which can be preferred to it. The following passage, again from the same Father, points out how genuine confidence towards God is filial and blindly trustful:

> Will you be losers by putting everything in God's bank? Why, my dear brethren, to buy some trinket or other, little children get their coins together and put them into a bank, and then do not open the bank until later on. Now just because they do not see what they have saved, will you say that they have lost it? Fear not. Children put their money into a little bank and worry about it no more. *You put your goods into the hand of Christ—and are you afraid?*[16]

Conclusion.

Perhaps at the risk of becoming tedious, we have quoted the Fathers somewhat at length. This was with malice aforethought. Our aim was to present a general, even though necessarily rough, outline of the Christian life and to show how the

[16] in Ps. 48, Serm. 1, n° 12; 36, 552A.

early teachers of the faithful built up and strengthened that life with the rich dogmatic truths of faith. We have seen how the Fathers were not awed into mute bewilderment before the mysteries of divine life, but rather how they strove to make that divine life known, appreciated, loved and *lived* by their flock. It may seem a far cry from the eternal procession of the Word in the bosom of the Father to an outspoken ridiculing of rouged lips and pencilled eyebrows. But when St. Cyprian preached against the abuse of cosmetics he was merely putting into practise the logical conclusions of Christianity: that whoever is conscious of divine life coursing through his whole being cannot be as the rest of men—*noblesse oblige*. Convinced of these truths themselves, they strove to convince others that genuine belief must be translated into action. With the realization that every act of the will, every human action of the body, is governed and directed by an idea, they bent every effort towards vitalizing divine ideas in the minds of their people, in order that divine actions might characterize their lives, and make them realize the ideals of sanctity which would glorify their Father in heaven. Thus, and only thus, would their lives be wholly and fully *Christian*.

Amid the vast fields of dogma, these great shepherds were never at a loss for rich pasturage. They could lead their flocks time and time again over the same meadows without ever running the risk of exhausting their richness. They could always find some new phase of truth, some new food for meditation, some new theme for exhortation. For example, we have only to glance at the sermons of St. Leo the Great in the *Patrologia Latina* of Migne, to see how frequently he could preach on the same mystery—and anyone who has read these sermons can testify that they rarely, if ever, drift into mere repetition, and never become boresome or heavy. The following is the list of the sermons contained in Migne: five for the anniversary of his election; twenty-two for the various Ember seasons; six on collections (his dogma did not make him any less practical!); ten for Christmas; eight for the Epiphany; twelve for the opening of Lent; nineteen on the Passion; two apiece for Easter and the Ascension; three for Pentecost; three for the feast of SS. Peter and Paul, and one on St. Lawrence.

Certainly, the wealth of dogma has not been exhausted over a lapse of fifteen centuries. We might even say that there are still greater possibilities for the dogmatic preacher of today. It is often objected that our generation needs more moral than dogmatic instruction. Perhaps the reason is precisely because they have had so little of what could really be called dogmatic preaching. Since moral principles are only the logical outcome of our dogmatic truths, we would very probably have to preach much less direct moral if we taught more direct dogma.

To use only one example to bear out this point. The Mystical Body of Christ is being preached today as never before in recent years. But must we not say that preachers usually insist almost exclusively on its social aspects, its social value, and its contribution to brotherhood among men? How often do we hear anything which even faintly resembles the profound dogmatic expositions of St. Ignatius Martyr, St. Cyprian, St. Leo or St. Augustine? We seldom hear the dogma of the Mystical Body explained as the foundation for the spiritual life of every individual Christian. Yet how can the faithful be expected to realize the social application of this all-important dogma, if they have not first probed the depths of its individual and personal application? They cannot see the part to be played by themselves in relation to others in the Mystical Body, unless they first sense their own obligations. In other words, our moral and social teaching could be simplified and made more convincing and efficacious, if it were bolstered up with more dogmatic content, which, after all, is its proper setting and background.

The present generation is not inclined to take things, not even the moral law, on the simple word of another. It is no longer enough for the priest to say simply and solemnly "Do" or "Don't"; our people want to know "Why?". If our moral teaching is not based firmly on the dogma which inspires it, it is exposed to abandonment and neglect, because there is very little in it as it stands which can serve as an effective incentive for sluggish human nature "inclined to evil from its youth". Then, too, we may wonder if the irreligious background of our life today is any worse than the pagan surroundings of Rome or Carthage in the first few centuries. Dogmatic preaching was in order then. Today, as then, our preachers deal with men at

grips with the world, the flesh and the devil—and human nature does not change. Today, as always, the just man lives by faith. Faith lives and feeds on dogma. So the just man lives by dogma.

These sublime truths must be brought within the reach of the lowliest intellect. Mere transcription of clumsy excerpts from technical text-books will not make dogma live, any more than even the most generous helpings of uncooked or unseasoned food will build up vigorous physical health. We have seen how practically and winningly the Fathers taught their people. Homely illustrations and examples made abstract truths sparkle with practicality and realism. The field from which they drew was rich, wide, and varied. Human speech, the transformation of the caterpillar into the butterfly, the union of body and soul, the consequences of human adoption, the world of beasts, birds and insects, coins of money, the mechanics of construction, the harmony of a musical concert, childrens' savings-banks, race-horses and chariot-racing—everything helped them give the Word of God that keenness which made it more piercing than any two-edged sword penetrating into the very core of Christian life.

We have heard St. Leo assuring the faithful that if, deep down in their hearts, they *really believe* what they profess with their lips, the mysteries of the life, sufferings and death of the Man-God will have more meaning for them. For him who really believes and is convinced, in the practical as well as in the speculative order, Christian life becomes richer and fuller. Far from chafing under its restrictions, the sincere Christian sees in it countless sources of spiritual joy, so many titles of divine nobility, elevating him above the seductive background in which his daily life is cast. The beauties of his religion stir up within him a lively sense of being " different ", of living on a superior plane and in a world apart. Our Lord and His message become more living realities. This kind of faith brings Christ Jesus close to daily life and makes Him part of daily life by making Him more realistically what He actually is: our Way, our Truth, and *our Life*. But, we may ask, " How shall they believe in Him of whom they have not heard; and how shall they hear without a preacher? "

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A REVISION OF THE CATHOLIC NEW TESTAMENT IN ENGLISH—III.

The Preparation of the Revision.

SOME considerations make the preparation of a new English version of the Scriptures—even though it be merely a revision—an enterprise of some significance. In the first place it seems to break in sharply on a tradition that at least in name goes back some three hundred and fifty years. The text we are now using, in spite of its title page, is not that of Rheims; and yet it has connection with the original Rheims, and sufficiently so to preserve the sense of a continuous tradition. In the second place it violates that evident reluctance which everyone but Challoner seems to have had towards undertaking an improvement of the current version. Practically every official reference to the Challoner text in this country implies its need of correction; and in spite of this our efforts in that direction have been so superficial that for all practical purposes we still refer to the current version as Challoner's. Finally, the new revision was initiated by the Episcopal Committee on the Confraternity of Christian Doctrine, and in this sense may be looked upon as an ambition of the American Hierarchy. It is, therefore, the Church in this country that is calling the new text into being.[1]

These considerations were by no means lost upon the group of professors who were first gathered to discuss the projected revision. It may be taken as certain that none of these professors would have undertaken such a work were it not for the invitation and the encouragement of the Episcopal Committee. And still there is not one of them but who was fully aware of the imperfections of the commonly used version. This hesitation once overcome, there remained two qualifications to their decision to go forward with the revision. The first of these was the tendency already referred to: the inclination to preserve all that is worth while in the familiar text. The second arose from their impression of the importance of their work: the resolution to make the revision both thorough and scholarly. It was likewise clear to them that the attainment of these ends meant the careful organization of a revision committee, the

[1] Eccl. Rev. 98 (1938) 42 ff.

clear statement of principles which would govern the work, and the following of a set plan in its accomplishment.

Sufficient has already been said of the principles adopted for the new text. A word can here be added with reference to the Revision Committee and to the way in which they carried out their assignment. The review of these questions should lead to the conviction that the effort put into the work was proportioned to its significance; and it should lead further to the assurance that, if the results are not found to be all that is expected, it will not have been for want of trying.

I.

The formation of the Revision Committee and of an Editorial Board has been the subject of an earlier article in this review.[2] It may be recalled that the reason for building up so large a committee—of twenty revisors and ten editors—was given as two-fold: first, that no one be burdened with too much of the work; second, that each be able to devote to his task adequate study. The very size of the committee, not to speak yet of its plans, is enough to bring to our minds the fact that certainly no other English Catholic version of the Scriptures has been undertaken with such organized effort. The Rheims New Testament, as is well known, was really the work of Gregory Martin; as far as can be determined, Challoner was alone in what he did; what other revisions have appeared since Challoner were likewise the enterprise of individuals.

In the course of working out the new text it was found advisable to alter some of its principles. New direction was also given to some of its previously determined plans. But at no time was there any regret that the work was entrusted to so large and competent a group. The committee of one is acknowledged to be the most efficient, at least where expedition is desired. Perhaps a smaller committee might have more quickly completed this revision by eliminating some of the details which in a large group consume time. But what has been sacrificed in the way of time has been fully recovered in the greater authority the revised text will enjoy for its backing by the present organization.[3]

[2] ECCL. REV. 98 (1938) 251.

[3] There are similar organizations at work now on the revision of the Protestant Bible in English, both in this country and in England. It may be recalled that the

II.

The original plan of action drawn up for the preparation of the revised text was in itself simple enough. The individual revisors, with the cooperation of critics of their own selection, were to prepare a revision of the books assigned to them. To guide them in their work, each was provided with a copy of the principles which had been formulated only after careful thought and frequent discussions.[4] The text as revised under these principles was then to be submitted to the Editorial Board, each of whose members had been entrusted with a particular feature of the work, mainly for the purpose of securing uniformity. After this first editing of the revision, the text was to be returned to the revisors for further correction. Thereafter it was to rest in the hands of the Editorial Board. On final approval, the revised text was to be turned over to the Episcopal Committee for publication.

In the course of the revision the general outline of this plan has been maintained. But experience and the desire to expedite the work dictated some modifications and extensions of the method. There developed in fact several stages in the process, each of which carried the revision closer to the ideal at which the Revision Committee was aiming.

1. The first step towards the revised text was readily accomplished. The revisors, with but a few exceptions, had finished their work within a year. The editing of their work, however, proved slower than had been anticipated, due principally to the fact that the entire New Testament had to be seen by each editor, and that some of the editing, especially the inspection of the accuracy of the version, demanded meticulous care. It was found necessary to distribute some of this work among the editors in order to keep the revision moving towards its goal. When the editors had completed their review of the text, most of the books were returned to the revisors. In some instances this was not felt necessary, and the books were retained by the Editorial Board.

Even during this first stage it became evident that a much better text would result, and there was encouragement to hope

King James Bible and its Revised Version were the product of organized effort. The Catholic Bible in Holland, also now in preparation, is being done by a group of professors.

[4] ECCL. REV. 98 (1938) 241 ff.

for a successful issue to the venture. Still, from time to time during this period the editors were called together for further discussion of the work based upon their experiences with it. From these meetings there followed two main resolutions. The first had to do with the fundamental question of uniformity, a matter in which special attention was required in view of the large number of revisors. What was desired in this respect could be secured, it was felt, through further correspondence between the Editorial Board and the revisors, and by further effort on the part of the editors. The other resolution reached farther. The Episcopal Committee had expressed the wish to see other English-speaking countries interested in the revision, a wish that reminds us of the correspondence between Newman and Kenrick. Either resolution implied an extension of the original plan. This led to a second stage of the revision.

2. To accomplish the first of these resolutions, there was required only the further application of the methods already provided for in the organization of the Revision Committee. To accomplish the other, a new step had to be taken. It was decided to print one of the books of the New Testament by way of experiment and of illustration. Two important objectives might in this way be accomplished at the one time. The study of printing style which had to be gone through eventually could be taken care of. The printed text could then be used for the purpose of closer study by the editors, but especially to illustrate its character to all interested, and further to gain a more general criticism of it. To these ends the Gospel of St. John was set up for private circulation and placed in the hands of some three hundred Catholic professors of Scripture, representing all countries where English is spoken.

The response to this appeal for criticism was extremely gratifying. The interest manifested in the revision was unusual, and the approval of its principles as illustrated in the new text was more than had been expected. The first thing discovered was that not only the Church in America, but Catholics of all English-speaking countries are interested in the improvement of our current version of the Scriptures. It was likewise evident that the conservative lines along which our work was proceeding agreed with the general concept of a revision. In detail it showed that even biblical scholars approved of the text being

taken from the Vulgate; that the type of English employed was adequate to our modern needs; and finally, that the return to the older paragraphing of the text in place of the present verses was universally applauded.

The criticism thus obtained from a large number of professors of Scripture from all sections was not, as might be expected, unanimous on all points. For instance, one critic from England earnestly advised a more decided departure from the style of the current version; some of his countrymen appealed with equal earnestness for an adherence to the traditional biblical style, naming the King James as a model. But allowing for the inevitable variation of opinion in such a case, the sum-total of this criticism secured for the Editorial Board an invaluable estimate of the revised text, and a guidance which at the one time sanctioned what had been done and pointed the way to further improvement.

3. At this same time the Editorial Board had been in communication with some representative biblical scholars in Rome. This correspondence, added to the opinions gathered through the printed Gospel of St. John, led to some further decisions that involved a new step in the revision.

Without disturbing the general principles of the revision, in some details the criticism indicated the need of further editing of the entire work, chiefly to bring all the books into conformity with what was now more clearly conceived as the ultimate form of the new text. This called in the first place for greater uniformity of English expression. An exact uniformity was not ambitioned, as it is characteristic neither of the original, nor of the Vulgate. Still some equality of style was deemed advisable, as well as complete agreement in parallel passages; and the entire revision was gone over again with this in view.

There was, however, one serious modification of the principles of the revision which gave the new text a different turn. For greater accuracy, as described in the first article of this series, permission was given to depart from the Clementine Vulgate in favor of a more critical reading of the Latin text. This meant a complete reexamination of what had already been done, and a special study of the passages where a departure from the Clementine seemed advisable. While this study was in itself exacting, it brought along with it another task for the editors.

Precaution was taken also against a too wide application of the principle which allows the interpretation of the Latin text through comparing it with the Greek. Some thought was at the same time given to a uniform rendering of Latin expressions when the context does not call for varying English equivalents.

As may be seen at once, this editing of the revision from an altered point of view meant a decided change in the text. It did not mean, however, that the revision was starting over again, but that what had already been accomplished was moving forward to a still greater perfection. Such satisfaction was expressed with the results of this process that many of the editors were willing to approve the version in the form it had now taken. And yet, from a desire for greater security, the Editorial Board agreed to submit their work to further inspection by special editors.

4. This resolution brought about another, but the final, full stage in the work of the revision.

In the first place two representative biblical scholars in England, and one in Ireland, were asked to go over the revised text. Several advantages were seen in this. Apart from the competency of these critics in matters biblical, their ability under the circumstances to look upon the version from a fresh point of view offered some assurance. Again, they would be able to detect any provincialisms that might have found their way into the work. Finally, their judgment would be representative of the wider criticism to which the version must submit when it appears.

Further, two special editors were sought in this country, one for the task of finally comparing the text with the Vulgate, the other for a final inspection of the English expression of the version. It was felt that this repeated examination of the accuracy of the version was owing to all concerned, both revisors and aditors, because of the frequent handling and recopying of the manuscripts. The seeking out of particular attention to the English of the revision was requested by the Episcopal Committee. Satisfied that the new version would be scholarly enough, they had in mind its use by average Catholics and its inevitable comparison with other English versions. Both of these editors, possessing unquestioned ability in their respective

departments, add to the assurance we may have in the ultimate value of the revised text. It should be found in strict agreement with the Vulgate. It should also be in its English dress not only correct, and uniform to the desired degree, but also worthy of comparison with other current versions of the New Testament.

These final steps in an effort to obtain all that is ambitioned in the revised text make it clear that the ultimate responsibility for the version must be born by the Editorial Board. The process of editing on the whole, and especially the demands of uniformity, has brought about at times extensive modification of the work of the original revisor. Because of this placing of responsibility with the editors, each has been given a copy of the entire work in galley form. In this last stage, the editors are asked above all to inspect the department of the work to which each is assigned; but then also to pass judgment on the revision as a whole.

By the time the new revised text has been made public it will have taken something over five years in the making. Other methods might have shortened this time considerably; but we may wonder if other methods would have given us the reasons for assurance that we now have. In this connection we think of the rapidity with which Bishop Challoner went through his work, turning out three rather complete revisions of the New Testament within the space of four years. The original Rheims New Testament was itself translated very quickly, perhaps within a year. From the inception of our work it was agreed that no time limit be set; for in a matter such as this time is altogether subordinate to other considerations. The experience has shown that there are some advantages in a moderate tempo.

The ambition of the Revision Committee was to produce a version that would meet our needs and at the same time be as perfect as possible under the circumstances. While no one will be so sanguine as to contend that a version perfect in every respect has been achieved, still we may be confident that it will justify comparison with other versions. But there is a remaining assurance. The text will be for a time at least under the supervision of the Editorial Board, and may be improved still further should there be warrant for it.

A final reason for confidence in the new revision should be mentioned. Although the individual books were first revised by various authors, and each submitted to a critic, the process of editing became such as to cover up rather effectively the individual's contribution. In this sense it can be said fairly that the resultant text is anonymous. It represents the combined scholarship and judgment of both revisors and editors, and can be said to reflect the mind of the Church in this and other English-speaking countries.

One cannot look into this long and often laborious preparation of the new version without thinking of the splendid cooperation of the members of the Revision Committee, whether revisors or editors. The task has placed upon them heavy demands of time, and not infrequently of their other resources; and yet their collaboration has been without hesitation, and without question of reward. All who profit by the revised text will be in their debt. This debt will be owing in a special way, both from the Revision Committee and from all others, to the Most Reverend Chairman of the Episcopal Committee. It was he who promoted the enterprise; and it was he who has seen it through to its conclusion. The Editorial Board has met about twice a year during the time the revision was in progress, and at each meeting the Most Reverend Chairman presided. His encouragement and his counsel were so valuable, his cooperation and material assistance so indispensable, that without them the work would hardly now be making its appearance.

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By an oversight, the examples given from the revised New Testament were set up without the proper paragraphing.[5] To rectify the error, we are appending the two selections.

[5] Vol. CIV, No. 2, pp. 126-127.

THE GOSPEL OF ST. JOHN II: 1-12

1 And on the third day a wedding *took*
place at Cana of Galilee, and the mother
2 The Marriage of Jesus was there. Now Jesus too was
Feast at Cana invited to the marriage, and also his
3 disciples. And the wine *having run*
short, the mother of Jesus *said* to him,
4 "They have no wine." And Jesus *said* to her, "What
wouldst thou have me do, woman? My hour has not yet
5 come." His mother said to the attendants, "*Do whatever*
he tells you."
6 Now six stone water-*jars* were placed there, after the
Jewish manner of purification, each holding two or three
7 measures. Jesus *said* to them, "Fill the *jars* with water."
8 And they filled them to the brim. And Jesus *said* to them,
"Draw out now, and *take* to the chief steward." And they
took it to him.
9 Now when the chief steward had tasted the water *after*
it had become wine, not knowing whence it was (though
the attendants who had drawn the water knew), the chief
10 steward *called* the bridegroom, *and *said* to him, "Every
man at first *sets* forth the good wine, and when *they* have
drunk *freely*, then that which is *poorer*. But thou hast kept
the good wine until now."
11 This *first of his signs* Jesus *worked* at Cana of Galilee;
and he manifested his glory, and his disciples believed in him.
12 After this he went down to Capharnaum, he and his
mother, and his brethren, and his disciples. And they
stayed there but a few days.

2 CORINTHIANS III: 4-9

4 Such is the *assurance* I have through Christ
5 Excellence of toward God. Not that we are sufficient
the New Law *of ourselves* to think anything, as *from*
6 ourselves, but our sufficiency is from God.
He also it is who *has* made us fit ministers of the new
covenant, not *of* the letter but *of* the spirit; for the letter
kills, but the spirit *gives* life.
7 Now if the ministration of death, which was engraved
in letters upon stones, was *inaugurated in such glory*

that the children of Israel could not *look* steadfastly upon
8 the face of Moses on account of the *transient* glory that shone
9 upon it, *shall not* the ministration of the spirit be *still more* glorious? For if there was glory in the ministration *that condemned*, much more does the ministration *that justifies abound* in glory.

WILLIAM L. NEWTON.

The Catholic University of America.

Analecta

DIARUM ROMANAE CURIAE.

Recent Pontifical Appointments.

Assistants at the Pontifical Throne:

10 October, 1940: His Excellency, Most Reverend Edmond Heelan, D.D., Bishop of Sioux City.

27 October: His Excellency Matthew J. Brodie, Bishop of Christchurch.

Prothonotaries Apostolic "ad instar participantium":

28 October: Monsignor Patrick Haydon, of the Diocese of Goulburn. Monsignor Thomas Phelan of the Archdiocese of Sydney.

Domestic Prelates of His Holiness:

4 March: Monsignor Donald A. MacLean, of the Diocese of Victoria, B. C., and member of the faculty of The Catholic University of America.

27 October: Monsignors James Hannan, Edmond O'Donnell, Eris O'Brien, Patrick O'Donnell, Peter J. Murphy, Edward O'Donnell, Richard Collender, John Martin, Edward O'Brien, Patrick Doherty and John O'Driscoll of the Archdiocese of Sydney.

Privy Chamberlains Supernumerary of His Holiness:

16 May: Monsignor Alexander McAulay, of the Diocese of Charlottetown.

18 July: Monsignors Thomas Barry, Gerald Bartlett, William Clark, Patrick Crowley, Walter Hurley, John McCooe, John McDonald, John Muirhead, James Norris, Richard O'Regan and John Toohey of the Archdiocese of Sydney; Monsignor Thomas Cahill of the Diocese of Sandhurst.

Knights of the Order of St. Gregory the Great, civil class:

27 October: Messrs. George J. Doyle, Joseph H. Burkhard, Peter P. Prunty and Franklin M. Tomlin of the Diocese of Brooklyn.

Knights of the Order of Pope St. Silvester:

27 October: Messrs. Joseph D. McGrath, Alfred J. Bayer and Edward T. Foley of the Archdiocese of Los Angeles.

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

ST. AUGUSTINE'S CITY OF GOD AND THE CURRENT WORLD-CRISIS.

> At length stole on a baser age,
> And war's indomitable rage,
> And greedy lust of gain. *Aeneid*, viii, 326-7.

These words of Virgil, quoted by St. Augustine in his treatise, the *City of God*,[1] might well be applied to our own day. For the "baser age" referred to by the poet and featured by the saint seems to have been stealing upon the world at too frequent intervals ever since the beginning of political organization. In our own day, after a generation of comparative peace, this "baser age" is with us once again, with "war's indomitable rage, and greedy lust of gain." In the *City of God*, St. Augustine enunciated many principles in solution of the major problems arising out of the "baser age" of his day. This article proposes to show the applicability of these principles to some problems of our own time.

The curious reader may wonder, however, how the *City of God*, written more than fifteen hundred years ago, can be connected with, or made applicable to, the present world situation. In the matter of time there is undoubtedly a vast difference between St. Augustine's day and our own. But in the nature of the problems that faced the world of his day, and that now face our own, there is little fundamental difference. The historian of the future, as he looks back over the fifth century and the twentieth, will see that world-problems in both areas are essentially the same. The similarity that will strike him as being most prominent will probably be the crisis in each era arising out of threatened collapse of civilization. He will note also in both eras the gradual but sure break-down of govern-

[1] *The City of God*, Bk. III, 10.

mental forms canonized by time; perplexity as to new and changing forms and functions of government; the tendency of government to be determined and maintained by military force; the diminishing area of the rights of individuals; increasing and ruinous taxation, with more and more wide-spread economic insecurity; inefficiency and venality in public office; prevalence and increase of crime beyond efficient governmental control; a continual state or threat of war, with its menace to currently achieved and accepted civilization.

The reader, furthermore, in recalling the immediate purpose of the *City of God*, may still be dubious as to the bearing of its principles on our own world-problems. This immediate purpose was a refutation of pagan claims attributing the prosperity of the Roman Empire to its pagan gods, and charging Rome's misfortune to Christianity, which by overthrowing and supplanting the national religion had aroused the anger of the outraged gods and occasioned the withdrawal of their patronage. It is true that in the restricted scope of its immediate purpose, the *City of God* has little bearing on our present problems. But the *City of God* has a far broader scope. It presents an interpretation and a philosophy of history that covers the origin, progress and final end of all rational creatures, with special emphasis upon mankind. It looks upon man's life not only from the viewpoint of its short span of existence on this earth, but also in its relation to the Creator of man, and to the Creator's " design for living ". It is in this broader scope that the *City of God* has a message for the world and a solution for its problems as sound and as much needed today as they were in the fifth century when the treatise was composed, and as they have been and always will be in every century.

This broader scope of the *City of God*, passing over as incidental man's relation to his immediate and short-lived economic, social, and political environment, emphasizes that his most important concern and responsibility have reference to his Creator. To this Creator man owes the beginning, the continuation, the hope and fruition of a finally happy outcome of his existence. The main theme of the treatise is the supremacy of the Law or the Will of God over all creation,—over the angelic world, the physical world, and the world of mankind. In the physical world, this supremacy is self-evident in the operation

of God's Law as manifested in the order of nature. In the world of mankind, this Law or Will of God is likewise supreme, even though at times man chooses not to respect it. Its operation in the world of mankind is perceived in the just laws issued by governments, in the right judgment of men properly distinguishing between good and evil. Fundamentally, these just laws and right judgments are expressions of, or manifestations of, the Law of God.

Mankind's paramount responsibility, therefore, is to this Supreme Law. If the reign of this Law is respected, man's ultimate destiny of happiness as planned by God will be achieved. If it is not respected, this ultimate destiny will be frustrated. All other things or factors or considerations or conditions that impinge upon or affect the life of the individual are of small significance in comparison to the importance of this Supreme Law or Will of God. In consequence, the two most critical divisions among mankind comprise those who accept this Supreme Law, and those who reject it. Each of these two groups, or communities, or societies, are designated in the *City of God* by the term *civitas*. This is translated, for want of a better word, as "city." In St. Augustine's own words: "We have divided mankind into two parts, one comprising those who live according to man; the other, those who live according to God".[2] The individual's own choice in accepting or rejecting God's Law is the determinant placing him in the "heavenly city" or city of God, or in the "earthly city". St. Augustine says: "Two loves have brought into being two cities: love of self, even to contempt of God, the earthly city; love of God, even to contempt of self, the heavenly city".[3] These two "cities", then, are the great categories, or classifications, or groupings that should be of paramount interest to mankind. Race, political status and affiliation, economic, social, cultural systems and ideals,—all are of incidental importance, wielding at best only a temporal and temporary influence upon the individual's career.

But what is the bearing of this theory of the "two cities" upon the situation or crisis that confronts the world today? It seems to bear primarily upon two outstanding political

[2] *Ibid.*, Bk. XV, 1.
[3] *Ibid.*, Bk. XIV, 28.

phenomena of our day, known as totalitarianism and imperialism. The totalitarian state, substituting itself in the place of the authority of God, claims unqualified control over its subjects. In so doing the totalitarian state excludes the Supreme Law and Will of God as the individual's paramount consideration, and makes of itself the idol to be adored, the religion to be observed, the *raison d'être* of its people. The natural and inalienable rights of the individual, which are his by decree of this Supreme Law implanted in nature, are not considered. The totalitarian state takes the place of this Supreme Law. And by what right? St. Augustine says: " There is no right where there is no justice ".[4] In assuming supreme power even over the natural rights of individuals, the totalitarian state disturbs the natural order, which has been established by the Law of God. And this eternal Law, according to St. Augustine, is " the divine reason or will of God prescribing that the natural order be preserved, forbidding it to be disturbed." [5]

In this connexion, our reigning Holy Father in his recent and first Encyclical, *Summi Pontificatus,* deplores the fact that civil authority should be divorced " from every kind of dependence upon the Supreme Being . . . and from every restraint of a higher law derived from God as from its first source . . . Once the authority of God and the sway of His Law are denied in this way, the civil authority as an inevitable result tends to attribute to itself that absolute autonomy that belongs exclusively to the Supreme Maker. It puts itself in the place of the Almighty and elevates the State or group into the last end of life, the supreme criterion of the moral and juridical order . . . To tear the law of nations from its anchor in Divine Law, to base it on the autonomous will of States, is to dethrone that very law and deprive it of its noblest and strongest qualities." Our Holy Father, perceiving in this and other errors a " drift toward chaos ", points also to the " disregard so common nowadays . . . of the natural law itself, which has its foundation in God, Almighty Creator and . . . supreme and absolute Lawgiver . . ."

The totalitarian state further conceives of its authority as derived only from itself and subject to no limitations except its own. All that is done or legislated by the totalitarian state in

[4] *Ibid.*, Bk. XIX, 21.

[5] *Contra Faustum*, 122, ch. 27.

its own name is therefore right. Whereas, the ultimate source of all human authority is in God's supreme Law. And so a commentary by St. Augustine on this phase of totalitarian state theory may be taken from the *City of God* as follows: " . . . human kingdoms are established by Divine Providence." [6] Among the many " blessings and privileges " that God " lavishes on good and bad alike " is " the possession of an empire, whose extent He regulates according to the requirement of His providential government at various times." [7] Further, St. Augustine says:

> We do not attribute the power of giving kingdoms and empires to any save to the true God, who gives happiness in the kingdom of heaven to the pious alone but gives kingly power on earth both to the pious and the impious, as it may please Him, whose good pleasure is always just . . . He gave a kingdom to the Romans when He would, and as great as He would, as He did also to the Assyrians, and even to the Persians . . . to say nothing concerning the Hebrew people . . . He who gave it (the power to rule) to Augustus gave it also to Nero; He also who gave it to the most benignant emperors, the Vespasians, father and son, gave it also to the cruel Domitian; and . . . He who gave it to the Christian Constantine gave it also to the apostate Julian. . . . Manifestly these things are ruled and governed by the one God according as He pleases; and if His motives are hid, are they therefore unjust? [8]

In his recent Encyclical our Holy Father says practically the same thing in his reference to the " dominion of the Supreme Lawgiver, Who, as He has given rulers power, has also set and marked its bounds . . . To consider the State as something ultimate to which everything else should be subordinated and directed cannot fail to harm the true and lasting prosperity of nations."

The rapid development of the totalitarian state cannot but arrest attention and raise the question as to how this has been brought about. One explanation may be found in the indifference of subjects. As Leo XIII has said: ". . . a State is what the lives of the people make it ".[9] The same indifference

[6] *City of God*, Bk. V, 1.
[7] *Ibid.*, Bk. V, 26.
[8] *Ibid.*, Bk. V, 21.
[9] *Encyclical Letter*, December, 1885.

of subjects that made possible the development of tyranny before and during St. Augustine's time are prevalent today. His remarks in this connexion, written over fifteen hundred years ago, are still apt:

> Only let it (the government) remain undefeated, only let it flourish and abound in resources; let it be glorious by its victories, or still better, secure in peace; and what matters it to us? This is our concern, that every man be able to increase his wealth so as to supply his daily prodigalities, and so that the powerful may subject the weak for their own purposes. Let the poor court the rich for a living, and that under their protection they may enjoy a sluggish tranquillity . . . Let there be everywhere heard the rustling of dancers, the loud, immodest laughter of the theatre; let a succession of the most . . . voluptuous pleasures maintain a perpetual excitement . . . Let these be reckoned the true gods who procure for the people this condition of things . . . (and) let them secure that such felicity be not imperilled by foe, plague, or disaster of any kind.[10]

The second political phenomenon of our day upon which the primary theme in the *City of God* has a definite and helpful bearing is imperialism. St. Augustine was inclined to condemn imperialism, not by reason of itself, but by reason of the abuses that almost necessarily accompany its development. For rarely have huge states and empires been built up apart from the infliction of suffering and injustice upon conquered or annexed peoples, political units, or individuals. These, if we may be permitted to employ in this connexion words from the Encyclical of Pius XII, "stand abandoned to the fatal drive of private interest and collective selfishness exclusively intent on the assertion of its own right, and ignoring the rights of others." In the *City of God*, St. Augustine tends to favor a world-community of small states: "And human affairs being thus more happy, all kingdoms would have been small, rejoicing in neighborly concord; and thus there would have been very many kingdoms of nations in the world, as there are very many houses of citizens in a city." [11] One wonders here whether St. Augustine was not anticipating the modern political trend to acknowledge the right of distinct racial units to exercise political sovereignty over their own affairs, limiting this independence

[10] *City of God*, Bk. II, 20.
[11] *Ibid.*, Bk. IV, 15.

however, as " houses of citizens in a city " are limited, by considerations of the general welfare. In the same connexion St. Augustine points out that the size or the power of a state does not necessarily make for the happiness of its subjects: " Why must a kingdom be distracted in order to be great? In this little world of man's body, is it not better to have a moderate stature, and health with it, than to attain the huge dimensions of a giant by unnatural torments, and when you attain it to find no rest, but to be pained more in proportion to the size of your members? " [12]

When imperialism is founded primarily upon, or deliberately indulges in, what St. Augustine calls " lust of rule ", he is outspoken in its condemnation: " To make war on your neighbors, and thence to proceed to others, and through mere lust of domination to crush and subdue people who do you no harm, what else is this to be called than great robbery?" [13] " This lust of rule, which with other vices existed among the Romans in more unmitigated intensity than among any other peoples, after it had taken possession of the more powerful few, subdued under its yoke the rest, worn out and wearied." [14] The same " yoke " has been laid on many " worn out and wearied " peoples since St. Augustine's day down into our own times, leaving them sacrificial offerings on the altars of national or individual ambition. And to what ultimate advantage, asks St. Augustine, is the " pomp of human glory "? " For I do not see ", he says, " that it makes for the safety, good morals, and certainly not for the dignity of man, that some have conquered and others have been conquered, except that it yields them that most insane pomp of human glory, in which ' they have received their reward,' who burned with excessive desire of it, and carried on most eager wars . . . Take away the outward show, and what are all men after all but men? " [15]

It is not, then, imperialism itself that is to be regretted or condemned, but the harm to humanity that normally accompanies its development when this is motivated by mere struggle for dominion. " This lust of sovereignty disturbs and con-

[12] *Ibid.*, Bk. III, 10.
[13] *Ibid.*, Bk. IV, 6.
[14] *Ibid.*, Bk. I, 30.
[15] *Ibid.*, Bk. V, 17.

sumes the human race with frightful ills," writes St. Augustine.[16] This was true in his own day and has been true ever since. Subjects of imperialistic-states-in-the-making have paid the price not only with their lives but also with their happiness. " What reason, what prudence," he asks, " is there in wishing to glory in the greatness and extent of the empire, when you cannot point out the happiness of men who are always rolling, with dark fear and cruel lust, in warlike slaughters and in blood, which, whether shed in civil or foreign war, is still human blood! The result is that their joy may be compared to glass in its fragile splendour, of which one is horribly afraid lest it should suddenly be broken in pieces! " [17] Very much to the point here is an animadversion made in the sixth century by the Gothic historian Jordanes concerning Attila and his ruthless method of acquiring power and gain: " It is at the mad impulse of one mind that a slaughter of nations takes place, and at the whim of a haughty ruler that all that nature has taken ages to produce perishes in a moment." [18]

So much for a commentary from St. Augustine on certain outstanding political trends of our day. In the *City of God* may be found also remedies applicable to the ills of the world today, the same remedies prescribed by St. Augustine for the ills of his own day. In the fifth century and in the twentieth, as we have already pointed out, the ills are essentially the same, both in their cause and in their nature. Their cause is fundamentally the failure of mankind to respect the Supreme Law or Will of God. Their nature is most prominently a matter of injustice,—injustice perpetrated by individuals against other individuals, by states or peoples against other states and peoples. " When justice is taken away," reminds St. Augustine, " what are kingdoms but great robberies? " [19] The necessity for a return to " a sense of the just and of the unjust " is pointed out also by Pius XII in his recent Encyclical:

> It is true that even when Europe had a cohesion of brotherhood through identical ideals gathered from Christian preaching, she was not free from divisions, convulsions and wars, which laid her

[16] *Ibid.*, Bk. III, 14.
[17] *Ibid.*, Bk. IV, 3.
[18] Jordanes, *History of the Goths*, Section 36.
[19] *City of God*, Bk. IV, 4.

waste. But perhaps they never felt the intense pessimism of today as to the possibility of settling them, for they had then an effective moral sense of the just and of the unjust, of the lawful and the unlawful, which by restraining outbreaks of passion, left the way open to an honorable settlement. In our days, on the contrary, dissensions come not only from the surge of rebellious passion, but also from a deep spiritual crisis that has overthrown the sound principles of private and public morality.

The fundamental remedy, then, proposed by St. Augustine for the ills of our day, is observance of the teachings of Christianity; for Christianity is the great promulgator of the Supreme Law of God, the great protagonist of all the virtues. "This doctrine," he says, "if it were obeyed, would be the salvation of every commonwealth." [20] And further: "If the kings of the earth and all their subjects . . . if young men and maidens, old and young, every age, and both sexes . . . were altogether to hearken to and observe the precepts of the Christian religion regarding a just and virtuous life, then would the state adorn the whole earth with its own felicity, and attain in life everlasting to the pinnacle of kingly glory." [21] Pius XII pleads for the adoption of the same remedy: "No defence of Christianity could be more effective than the present straits. From the immense vortex of error and anti-Christian movements there has come forth a crop of such poignant disasters as to constitute a condemnation surpassing in its conclusiveness any merely theoretical refutation . . . What calamities could be averted, what happiness and tranquillity assured, if the social and international forces working to establish peace would let themselves be permeated by the deep lessons of the gospel of love in their struggle against individual or collective egoism!"

St. Augustine sees also the advantage of having in positions of political authority, men who are good: "There could be nothing more fortunate for human affairs than that, by mercy of God, they who are endowed with true piety of life, if they have the skill for ruling, should also have the power." [22] In this connexion we may be permitted to give a partial word-picture of the ideal political ruler, as St. Augustine sees him. The

[20] *Letters*, To Marcellinus, 138, 15.
[21] *City of God*, Bk. II, 19.
[22] *Ibid.*, Bk. V, 19.

passage in the *City of God* from which the following excerpt is taken has come to be known as the Mirror of Princes. Many rulers in the ages after St. Augustine looked to it as to a model and were conscious of their obligation to see a reflection of its principles in their private lives and in their public acts and policies. If current rulers and legislators would do likewise, the world could be spared many of its present ills.

> We do not say that certain Christian emperors were therefore happy because they ruled a long time . . . or subdued the enemies of the republic, or were able both to guard against and to suppress the attempt of hostile citizens rising against them. . . . But we say that they are happy if they rule justly; if they are not lifted up amid the praises of those who pay them sublime honors, and the obsequiousness of those who salute them with an excessive humility, but remember that they are men; if they make their power the handmaid of His majsty by using it for the greatest possible extension of His worship; if they fear, love, worship God . . . if they are slow to punish, ready to pardon; if they apply that punishment as necessary to government and defence of the republic, and not in order to gratify their own enmity; if they grant pardon, not that iniquity may go unpunished, but with the hope that the transgressor may amend his ways . . . if they prefer to govern depraved desires rather than any nation; and if they do all these things, not through ardent desire of empty glory, but through love of eternal felicity, not neglecting to offer to the true God . . . for their sins, the sacrifices of humility, contrition, and prayer.[23]

In our own day, as in St. Augustine's, man's best hope for a solution of the world's problems is in God, " who never leaves the human race without just judgment." [24] Wars, as well as other events touching the welfare of humanity, have their beginnings and their endings according to God's will. It is upon Him, then, that the world must primarily depend for the cessation or the mitigation of its present sufferings. St. Augustine has merely anticipated the reigning Holy Father and his immediate predecessors by reminding us that " the durations of wars are determined by Him as He may see fit, according to His righteous will and pleasure and mercy, to afflict or to console the human race, so that they are sometimes of longer, sometimes of

[23] *Ibid.*, Bk. V, 24.
[24] *Ibid.*, Bk. V, 21.

shorter duration." [25] St. Augustine reminds also that wars are permitted by God in chastisement of mankind for defection from His Supreme Law or Will: " When the human race is to be corrected and chastised by wars, (God) regulates also the beginnings, progress, and ends of these wars." [26]

It is to God, then, that man must turn in these critical times. His own efforts to work out successfully the first purpose of civilization, i.e., to make the ordinary man and woman ordinarily happy, have failed. Despite all the material progress thus far painfully achieved in the slow process of ferreting out for centuries the workings of God's Law as implanted in man's own nature and in the physical world, man has yet to work out by himself alone a formula for his own happiness. As our Holy Father says in the same Encyclical: " What age has been, for all its technical and purely civic progress, more tormented than ours by spiritual emptiness and deep felt interior poverty? May we not perhaps apply to it the prophetic words of the Apocalypse: " Thou sayest: I am rich, and made wealthy, and have need of nothing; and knowest not, that thou art wretched, and miserable, and poor, and blind, and naked " (*Apocalypse*, 3, 17.)

Man seems unable to avoid or evade even that most fundamental evil, the curse of war. The most advanced generation, materially, in the history of mankind is in this respect as primitive as the least advanced. But for some strange reason, man is blind to the implications of this paradox. He seems incapable of realizing his own incapabilities. Though he is confronted *vis-a-vis*, generation after generation, with the evidence of continued failure in his own efforts to work out a formula of happiness, he still goes on refusing to recognize his dependence upon God and his subjection to God's Supreme Law or Will, by which all real happiness is ultimately determined. In the words, again, of our Holy Father, Pius XII:

> They did not realize that, in renouncing the infinitely wise and paternal Laws of God . . . they were resigning themselves to the whim of a poor, fickle, human wisdom. They spoke of progress, when they were going back; of being raised, when they grovelled; of arriving at man's estate, when they stooped to servility. They

[25] *Ibid.*, Bk. V, 22.
[26] *Ibid.*, Bk. VII, 30.

did not perceive the inability of all human effort to replace the law of Christ by anything equal to it. "They became vain in their thoughts." (Romans 1: 21.)

Discouraged, man needs today, perhaps more than ever before, the reminder of God's power and mercy spoken fifteen centuries ago by St. Augustine to a world similarly distraught:

> Therefore God, supreme and true . . . omnipotent Creator and Maker of every soul and every body . . . from Whom is everything in existence . . . Who has not left, not to speak of heaven and earth, angels and men, but not even the entrails of the smallest bird, or the little flower of a plant, or the leaf of a tree, without a harmony . . . that God can never be believed to have left the kingdoms of men, their dominations and their servitudes, outside the laws of His Providence.[27]

Pope Pius XI reiterates the same idea: "God can do all things. He holds in His Hands the happiness and the fortunes of nations, as well as human counsel, and sweetly turns them in whatever direction He wills. Even the obstacles are for His omnipotence means to mould affairs and events; and to direct minds and free wills to His all-high purpose."

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AUTHORITY IN SCHOLASTIC PHILOSOPHY.

Outside Scholastic circles the opinion seems to be prevalent that Scholastic Philosophy stifles original thinking because it leans too heavily on the authority of Aristotle and St. Thomas; that it robs human thought of its energizing spontaneity, and subjects it to a sterile interpretation of the thoughts of its recognized leaders. Within Scholastic circles voices are sometimes heard which would make the closest adherence to St. Thomas a matter of obedience to the Church. The aim of the present essay is to inquire into the place of "Authority" in Scholastic Philosophy. We may reduce the investigation to answering two questions:

1.) What is in general the attitude of Scholastic Philosophy towards the argument from authority?

[27] *Ibid.*, Bk. V, 11.

2.) What in particular is the obligation to follow the authority of St. Thomas?

If we consult the historical development of Scholasticism for an answer to the first question we find the Schoolmen generally proceeding on the principle that authority takes the last place; that authority is of no greater value than the reasons it can bring forth in support of a proposition. If individual writers, and no doubt there were many particularly among the composers of textbooks, departed from this maxim, they did so in contravention to the spirit of the School. Aristotle who had before him the whole tradition of ancient Philosophy, and was for twenty years a pupil of Plato, sets himself boldly against it all and strikes out his own path, separating the chaff from the wheat, assimilating what was vital and true and molding it into a coherent system. We observe the same power of discrimination and synthesis in St. Thomas. In the beginning of the thirteenth century the tradition in the philosophic thought of Western Europe was all Augustinian and Platonic. St. Thomas, having recognized the superiority of Aristotelianism, was not prevented by the authority of tradition to fight strenuously for its introduction into Western schools. It is largely due to his courage of conviction that Scholasticism, i. e. a system of Philosophy based on Arsitotelean principles and embodying what was best in the achievements of Plato and Augustine, gained the ascendency over all other systems then struggling for universal recognition.

The subsequent history of Scholasticism reveals the same independence from mere authority. Witness the various schools of thought within the boundaries of Scholastic Philosophy, Thomism, Scotism, Suarezianism etc. which differ from one another even on points which each school considers fundamental. In fact, this attitude towards authority is not only the result of historical development but is inherent in the system itself. Scholasticism lays down as the ultimate criterion of truth objective evidence which includes two elements, the clear manifestation of the object in question through motives which show that the object cannot be otherwise and the clear insight into the force of the motives. The Scholastic philosopher accepts no truth unless it can stand this rigorous test no matter from what authority it issues. Unless an authority can show this credential

it has no chance to have its proposition considered as more than a probability or a working hypothesis.

It is true, Scholasticism respects authority and builds upon the certainly obtained achievements of its great leaders. It does not advocate a new start every time a seemingly unsurmountable difficulty raises its head. It follows a sane conservatism which alone can secure real progress. In this regard Scholastic Philosophy does not act differently from any other genuine science. In fact, a comparison between her procedure and that of many a modern science would prove her more cautious than most of them. Surely, her path is not strewn with as many wrecks as theirs precisely because she had greater regard for evidence than for the word of the teacher as St. Augustine expresses it: " Amicus Plato, amicus Socrates, sed magis amica veritas."

True as all this is, somebody might object, is it not nullified by the fact that the Church enjoins upon Catholic philosophers and particularly upon all professors of Philosophy in Catholic Universities and Seminaries to follow the teaching of St. Thomas? This leads us to inquire into the second question we proposed to discuss. What, in particular, is the obligation to follow the authority of St. Thomas?

Although the doctrine, method and terminology of St. Thomas had repeatedly been highly praised and recommended by Popes and Councils, it was only after the renaissance of Scholasticism in the beginning of the sixteenth century that St. Thomas gained a more universal recognition in seminaries and universities. The Dominicans and Jesuits were mainly responsible for this movement towards St. Thomas. Through their endeavor the *Summa Theologica* replaced the age-old *Liber Sententiarum* of Peter Lombard. But for all their esteem of the Angelic Doctor, both the Dominicans and Jesuits felt free to depart from his teaching where good reasons seemed to demand it. Thus Melchior Cano writes: " I remember hearing my own teacher (Francisco de Vitoria) when he began to explain the Secunda Secundae, say that the opinion of St. Thomas must be held in such high esteem that if no stronger reason be forthcoming the authority of this most holy and learned man should be sufficient. But again he admonished us that it was not necessary to accept the words of the holy Doctor without discrimina-

tion and examination, nay if he said something rather harsh or less probable we should imitate his own modesty and carefulness in a similar case when he neither lost faith in authors approved by antiquity nor went over to their opinion when reason suggested the contrary. This precept I have most diligently kept. He sometimes dissented from St. Thomas and in my judgment merited greater praise by dissenting than by consenting." [1] When at the V. General Congregation the question was to be discussed whether the teaching of St. Thomas should be made obligatory on all Jesuit professors, Aquaviva consulted prominent members of the Society, among them Salmeron. He gave it as his opinion that no such obligation should be imposed, "since, among other reasons, not even the lecturers of the Dominican family were forced to this by their own superiors." [2] Thereupon the Congregation adopted St. Thomas as the leading authority in Jesuit schools, but left it free "in merely philosophical questions to follow also others who have treated these subjects 'magis ex professo'." [3] We see then, that even the principal promoters did not consider themselves obligated to a close adherence to St. Thomas. In other schools this feeling of independence was still more pronounced. Thus in 1552 the University of Salamanca put it to the vote of the students whether they wished to listen to lectures on St. Thomas or Durandus.[4]

In fact, a real obligation to follow the teaching of St. Thomas can be derived only from the enactments of recent Popes beginning with Leo XIII. The pertinent documents are the Encyclicals of Leo XIII, *Aeterni Patris* 1879; Pius X, *Doctoris Angelici* 1914; Pius XI, *Studiorem Ducem* 1923; the *twenty-four Theses of the Congregation of Studies,* 1914, and its *Responsum* of 1916; the Canon Law of 1918, Canons 386 and 1316; the Apostolic Constitution, *Deus Scientiarum Dominus,* 1931, and finally the allocution of Pius XII to the Seminarians of Rome 1939.

A study of these documents leads to the following conclusions:

[1] Melchoir Cano, Loci theologici, lib. 12, prooemium. Card. Ehrle, Die Scholastik und ihre Aufgabe in unserer zeit. (1933), p. 88.

[2] Monumenta Historica, S.J., Madrid, 1907, pp. 709-715. Card. Ehrle, p. 94.

[3] Card. Ehrle, p. 30.

[4] V. Beltran de Heredia, Los Manuscritos del Maestro Fray Francisco de Vitoria, O.P., Madrid, 1928, 11. Card. Ehrle, p. 89.

1.) The prescription to follow St. Thomas does in no way refer to his opinions on matters of the natural sciences. In these he shared the errors of his contemporaries which it took several centuries of painstaking research to correct. It seems hardly necessary to confirm this statement by quotations, but it might be well to remind ourselves of the following words of Leo XIII: " If there is anything less consistent with established doctrines of a later age or finally in any way improbable, it is not at all our mind to propose it for imitation to our age." [5]

2.) The obligation extends to the " Principia et Capita et Pronunciata majora " and not to controversial questions, i. e. to those principles and doctrines, " on which as on its foundations Scholastic Philosophy itself rests ", " which the best philosphers and the princes among the Doctors of the Church by meditation and argument have found concerning the proper reasons of human cognition, the nature of God and other things, the moral order and the obtaining of life's ultimate end," " not those about which there may be dispute on either side, but as it were the foundations on which all science of natural and divine things depend ", " from whose destruction or perversion it necessarily follows that students of sacred subjects do not even grasp the meaning of words by which the divinely revealed dogmas are proposed by the teachers of the Church." [6] Thus Pius X in his Motu proprio, *Doctoris Angelici.* Pius XI is still more explicit on this point when he says in his Encyclical *Studiorum Ducem:* " And let no one demand of others more than what the teacher of all and Mother Church demands of all: for in matters about which in Catholic schools authors of better note are wont to dispute on opposite sides, nobody is to be prohibited to follow that opinion which seems to him more likely to be true." [7]

That this is the correct interpretation of the legislation of the Church and her supreme teacher may be confirmed by several events which occurred at the time the Encyclicals and Canon Law were issued. There is the incident of the twenty-four Theses. In 1914, several professors drew up twenty-four theses from the writings of St. Thomas which in their opinion

[5] Leonis XIII Pontificis Maximi Acta I, Romae, 1881, p. 272 ff. Card. Ehrle, p. 51.
[6] AAS. VI, 1914, 336-338.
[7] AAS. XV, 1923, 323-324.

expressed the "Principia et Pronunciata majora" mentioned in the Encyclical *Doctoris Angelici.* They presented them to the Sacred Congregation of Studies with the request to approve them as binding on all Seminaries. The Congregation approved them in the usual form as containing the genuine doctrine of St. Thomas, without imposing an obligation beyond that of the Encyclical itself. Since among the proposed theses was also one holding the real distinction between essence and existence, the General of the Society of Jesus, Father Ledochowski, asked Pope Benedict XV to renew an approval given by Pope Pius X to his predecessor, Father Martin, whereby the Jesuits were free to hold this opinion or its opposite. The Pope did so in a letter dated 9 March, 1915.[8]

In 1916 the following *Quaesitum* was submitted to the Sacred Congregation of Studies: "Whether all the twenty-four philosophical theses must be imposed upon Catholic schools as obligatory (tenendae)" to which it answered: "All these twenty-four philosophical theses express the genuine doctrine of St. Thomas and should be proposed as safe directive norms."[9] The meaning is quite clear if we contrast the term of the *Quaesitum* "tenendae" with the terms of the answer "proponantur ut tutae normae directivae". In 1917 Fr. Ledochowski prepared a letter to the whole Society of Jesus in which he stressed the faithful adherence to the teaching of St. Thomas in the spirit of the papal Encyclicals and Canon Law, safeguarding at the same time freedom of doctrine on controverted points. Before communicating it to the members of the Order he submitted it for an expression of opinion to Pope Benedict XV. The Pope answered by a letter dated 19 March, 1917 of which the following passage is of significance in our present inquiry: "We think that you have judged correctly when you believe that those sufficiently adhere to the Angelic Doctor who intend to propose all the theses of Thomas' doctrine as safe directive norms without imposing any obligation to embrace all the theses."[10] It is also significant that the Franciscan Rules, again approved by the Congregation of Religious in 1921, contains the

[8] Card. Ehrle, p. 86.

[9] Card. Ehrle, p. 62.

[10] Card. Ehrle, p. 87. Also published in *Zeitschrift für Kath. Theologie,* XLII (1918), 207-253.

following provision with regard to studies: " In philosophical and theological doctrines they should strive to adhere from their heart to the Franciscan school and highly esteem other scholastics, especially the Angelic Doctor D. Thomas, the heavenly patron of Catholic schools." [11]

The latest pronouncement of the Holy See on the question under discussion we have from the mouth of our Holy Father Pope Pius XII in an address to all the Seminarians of Rome, 24 June, 1939. After reminding them of their duty to study St. Thomas as demanded by Canon Law, and the intrinsic value of his doctrine he continued: " Wherefore, most beloved sons, direct your mind, full of love and zeal, to St. Thomas: with all your powers strive to understand his rich doctrine: readily embrace whatever clearly belongs to it and with certain reason is considered of primary value. These precepts, already promulgated by Our Predecessors, we on our part wish to call to mind at present and, if needs be anywhere, restore in its integrity; and at the same time We make our own the admonitions of the same Predecessors by which they desired to safeguard progress in true science and legitimate liberty in studies. We emphatically approve and commend that the ancient wisdom, where it is necessary, be complemented by recent scientific discoveries; that those subjects be freely discussed about which well known Interpreters of the Angelic Doctor are wont to dispute, that new helps furnished by history be made use of for a fuller understanding of the texts of Aquinas. And ' let no private person set himself up as master in the Church ' (Benedict XV AAS. 6, 576) and ' let nobody demand of others more than what the teacher of all and mother Church demands of all ' (Pius XI AAS. 15, 324) and finally let no vain discords be fostered. If all this, as we hope, is done, rich gains are to be expected from your studies. For emulation in the quest and propagation of truth is not suppressed by the commendation of St. Thomas' doctrine but rather stimulated and safely directed." [12]

Perhaps some non-Catholic philosophers will feel inclined to question the propriety or even the right of the Church to do

[11] Regula et Constitutiones Generales Fratrum Minorum Reg. 277. Card. Ehrle, p. 73.

[12] Scholastik, XIV, 1939, p. 567.

more than stamp the seal of approval on a definite system of philosophy. However, anyone who is even slightly acquainted with the confused and confusing chaos of modern philosophy will not consider out of place a warning to a novice in philosophy, such as seminarians and university students really are, especially by one with the experience of the Church. Nor can he reasonably object to her pointing out a guide who proved his worth for as many centuries as St. Thomas did. After a little reflection he cannot fail to appreciate that the Church considers it her duty to safeguard the correct understanding of philosophical principles on which the faith and morals depend. According to her teaching supernatural religion is deeply rooted in natural reason, and aberrations in the latter necessarily lead to aberrations in the former. To mention but one instance. The misunderstanding of the concept of substance led Spinoza into Pantheism which is destructive of all revealed religion. St. Thomas, whilst insisting on the independence of philosophy and theology in their respective fields, harmonized the two sciences into a perfect unity. Who can blame the Church for demanding that her sons in teaching and studying philosophy follow so eminent a leader without jeopardizing liberty of research?

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A DIOCESAN APOSTOLATE.

To the Editor, The Ecclesiastical Review:

In view of Father Drought's letter of several months ago, perhaps it would be interesting to set down just how Bishop John A. Duffy of Buffalo has gone about attending in his own Diocese to the problem Father Drought discusses.

After a year of preparation, an organization was set up last June named the Buffalo Missionary Apostolate, to which were assigned seven priests with instructions to develop a strong program of Catholic activity in one of the neglected rural sections of the Buffalo Diocese.

Before beginning, a survey was made of the entire Diocese to determine the exact need of every section. It was evidently the Bishop's thought that it would be better to develop the work intensively and systematically where needed, section by

section, so that the full benefit of the effort expended might be felt by every person in the district worked, rather than to attempt a diocesan wide program in which the efforts of the priests would lose much of their force because more would be undertaken than could be efficiently handled. It might be well to add, too, that the aim was not to destroy prejudice although, of course, that is accomplished, but rather to get back fallen away Catholics to the practice of their religion, and to bring converts into the Church.

The steps taken were as follows:

1. One parish, centrally located in the district selected, was established as a headquarters.

2. In six towns throughout the district, chosen because of population, central location, and transportation facilities, chapels were erected in rented quarters. The priests in charge of each chapel live at the center and travel each day to their chapel.

3. Every house in the village and countryside was visited in an effort to ascertain the residences of fallen-away Catholics, and to invite non-Catholics to attend the Catholic Church. The excellent little pamphlet, " The Truth About Catholics ", was left in every home.

4. Catechetical instruction was instituted for children and high school students. Catholic action study clubs were set up for adults.

5. A week's mission was given in each place to which all the townspeople were invited by a personal letter from Bishop Duffy, and in which the fundamental Catholic doctrines were explained.

6. A monthly paper, strongly Catholic in tone, was set up and sent by mail to every home, Catholic and Non-Catholic, in the section.

7. In order to develop the Catholic life to the fullest possible extent, emphasis was laid upon the Liturgy. Liturgical altars were erected; the recited Mass is used each Sunday; the Mass and the Missal are a subject for the study clubs.

8. Articles on Catholic belief are sent to the local newspapers and published by them.

9. Bishop Duffy showed his interest by making a personal visit, greeting each person present, child and adult, Catholic and Non-Catholic, and gave to each a personal remembrance.

It is impossible to know, after five months of effort, all that has been accomplished by the Apostolate, but 211 fallen-away Catholics have returned to the practice of their religion. In addition to infant baptisms, 37 children and adults ranging in age from 4 to 38 have been baptized; 49 children, 38 of them over 10 years of age, have been instructed and received their First Holy Communion, all this in territory which was supposed to have practically no Catholics. Moreover, in four of the towns, the Catholic Church has grown from nothing to the point of having the largest church congregation in town. This is due to the indifference to sectarian religion in the section, as well as to the manner in which Catholic truth has been presented.

Two things are outstanding in the method of the Apostolate. The first is the use of seminarians in the work. Each seminarian spends one month in the summer on the missions. They are used in the house-to-house canvass which precedes the establishment of a chapel. Their duty is to ascertain the religion, if any, of the people upon whom they call; to urge the Catholics, whom they find, to resume the practice of their religion; to explain difficulties about the Church to inquirers, and to try to interest all in the Catholic faith. A result of this has been an increased practical knowledge and interest in apologetics among the seminarians. It is interesting to know that most of the seminarians have already to their credit the bringing back to the faith of one or more fallen-away Catholics, and a few have made their first converts, an experience usually reserved for the ordained priest.

The second is the use of the ordination class in the missions. His Excellency has made the rule that each newly ordained priest is assigned to the Buffalo Missionary Apostolate for his first year in the priesthood.

The benefit of this is twofold. The missions receive the benefit of the zeal of the newly ordained priests, a zeal that is untempered with the memory of the failures and the difficulties of the past. Secondly, in the future, the Diocese will have the benefit of priests who have turned their entire attention for a year to the task of searching out, interesting and instructing non-Catholics and fallen-away Catholics in the Catholic religion, and who are convinced by their own experience that this is a necessary and vital activity of their priestly lives.

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SPONSORS AND TESTIMONIALS.

It is the practise in many places to demand that prospective sponsors, unknown to the pastor of Baptism or Confirmation, produce a written testimonial from their own pastor attesting to their fitness for the part they are to take in the sacred ceremonies. Most priests make out such testimonials gladly, for various good reasons which will be given below; but some find the issuance of the testimonials quite a nuisance, and some even refuse to give them.

A recent response in the ECCLESIASTICAL REVIEW [1] would seem to uphold the latter in their negative attitude. True, the response has to do primarily with a testimonial about the performance of the Easter Duty; but its concluding lines are more general, and in substance deny the need of any kind of testimonial, at least as a usual thing, on the occasion of Confirmation. Says this more general conclusion:

"The general law of the Church obliges to nothing more than that moral certainty be had of the verification of the requisite conditions when a person is selected for sponsorship. Even though the compliance with these conditions will rest more immediately on others as a duty, the pastor as the spiritual shepherd of his flock necessarily shares responsibility. If a pastor has reliable word from the parents that the selected sponsors are practical Catholics, it is needless to look for further proof. It is not at all likely that parents who earnestly wish to have their children confirmed would resort to a false statement in favor of questionably qualified sponsors. It is much more probable that parents would simply neglect to have their children confirmed at all than that they would wish to have them confirmed on a condition that runs contrary to the law."

But before considering the argument on which this conclusion is based, it will be well to review the qualifications for sponsorship. In the Code, these qualifications are in practically every detail the same for Baptism and Confirmation, so they may be considered under one head.[2]

For valid performance of a sponsor's duties, a person

1. Must be baptized (confirmed), must have attained the use of reason, and must possess the intention of discharging the office.

[1] Vol. CIII, p. 542.

[2] Canons 765, 766, 795, 796.

2. Must not belong to an heretical or schismatical sect, nor have been declared by condemnatory or declaratory sentence to be excommunicated or infamous by law or excluded from the legal acts, nor be a deposed or degraded cleric.

3. May not be the father, mother or spouse of the person to be baptized or confirmed.

4. Must be designated by the person to be baptized or confirmed, or by his parents or guardian, or, in the absence of these, by the minister of the sacrament or the pastor.

5. Must, either personally or by proxy, make physical contact with the one being baptized or confirmed.

These five points for validity. For licit performance of the sponsor's duties a person in addition

6. Must be at least fourteen years old.

7. Must not be (apart from any kind of sentence) excommunicated, or excluded from the legal acts, or infamous by law, due to some notorious crime; and he must not be under interdict, nor otherwise a public criminal, nor infamous in fact.

8. Must know the rudiments of faith.

9. May not be a novice or professed member of any religious organization.

10. Must not be a cleric in orders.

It must be confessed that this is quite an array of requirements. Of the ten points, we may pass over a number as being more or less self-evident and easily disposed of. But three of them—2, 7 and 8—will bear thorough consideration.

In the first place, then, the sponsor must not belong to a heretical or schismatical sect. Hence, Protestants of any shade or variety whatsoever may not be sponsors. This is so clear as to demand no further elucidation.

For the next condition, it should be noted that the *sententia condemnatoria vel declaratoria* of the Code must be understood as applying not only to excommunication, but also to infamy and to exclusion from the legal acts. This is so both because of the phrase's grammatical position and because of the use of *aut* as opposed to *nec*. Further, the following canon [3] lists the same disabilities for liceity, and this would constitute a useless repetition if the two sets of qualifications did not differ from

[3] Can. 766, 2.

each other in some way. So to summarize: if a declaratory or condemnatory sentence states that a certain person is excommunicated, or excluded from the legal acts, or infamous by law, such a person cannot validly be a sponsor at Baptism or Confirmation.[4]

The reason for insisting that *sententia condemnatoria*, etc. goes with all three phrases is that some translations of this number in the Code would lead one to believe that it goes only with excommunication.

We now go to our seventh point, where parallel conditions, this time for liceity, are given. The disabilities of excommunication, exclusion from the legal acts and infamy by law, though they are not drawn up in a judicial sentence, still exclude from permissible sponsorship if they are the result of some notorious crime. Wherefore, a person who is excommunicated, etc., but not by judicial sentence, may validly act as sponsor, though not licitly; and if the cause of the excommunication, etc., is not a notorious crime, such a person also acts licitly.

We know pretty well who the excommunicated are. But who are the *infames infamia iuris?*

They are persons who have

a. Joined a non-Catholic sect.
b. Used consecrated hosts sacrilegiously.
c. Violated the bodies or tombs of the faithful.
d. Laid violent hands on the person of the Holy Father, or a cardinal, or a papal legate.
e. Partaken in duels, together with their seconds.
f. Attempted a second marriage whilst their first wife is living.
g. Been legitimately convicted of crimes against the sixth commandment with minors below the age of sixteen, or of rape, sodomy, incest, or traffic in vice.[5]

Of these, only the last two are practical in our ordinary experiences as parish priests; but it is not at all beyond the realms of possibility that a proposed sponsor would be presented who is civilly married a second time, or who has been convicted of "traffic in vice."

Exclusi ab actibus legitimis also act illicitly as sponsors. They are those who

[4] *Cf.* Blat, *Comment. Textus Codicis Iuris Canonici*, Rome, 1934, *Lib. II*, p. 61.
[5] Canons 2314, 2320, 2328, 2343, 2351, 2356, 2357.

a. Commit rape, or ravish a minor without the knowledge or consent of her parents.
b. Enter upon a mixed marriage without the proper dispensation.
c. Are excommunicated.
d. Apostatize from a religious organization.[6]

None of these qualifications are of too great practical moment. The important thing to remember about them, as also about the preceding points, is that they do not affect the liceity of sponsorship unless they constitute a " notorious crime."

And when is a crime notorious? It is such when it is publicly known, and was committed in such circumstances that it cannot be concealed by any subterfuge or excused by any legal extenuations.[7] Thus, for example, joining a non-Catholic sect would of its very nature be a notorious crime; whereas a duel might be kept a close secret between the duelists and their seconds, and never become publicly known. In the one case, the apostate could not licitly be a sponsor; in the other, the duelist could.

Next in our seventh point for liceity comes interdict, a sufficiently rare disqualification in ordinary parish life. It may be well to note, however, that a person who shared responsibility for a local interdict is *ipso facto* under personal interdict.[8]

But now we arrive at the regulation that can easily be met with in ordinary parish life. Public criminals and those infamous in fact are not allowed to be sponsors.

" Public criminals," in the absence of any definition in the Code, and by contrast with what follows, must be taken in the evident sense of the phrase: hence, persons publicly convicted of crime, or commonly known to be leading a gravely sinful life. " Public crime " would therefore include robbery, murder, immorality, treason, concubinage, political graft, etc. Persons commonly known to be guilty of such criminality are not allowed to be sponsors.

Then we have those who are infamous in fact: and they are persons who, because of some grave sin or by reason of a vicious life, have lost the good esteem of upright and serious Catholics.[9]

[6] Canons 2353, 2375, 2263, 2385.
[7] Can. 2197, 3.
[8] Can. 2338, 4.
[9] Can. 2293, 3.

This is certainly a very broad category, and narrows the matter of licit sponsorship to sincere Catholics who enjoy the esteem of their good and decent fellow Catholics.

May loss of such esteem take place where they would hardly be a question of what one would classify under the previous heading of " public crime "? Let us consider several cases.

1) A certain person goes to church regularly, supports the church generously, but has not made his Easter Duty in ten years. People see him at church each Sunday, but never see him at the altar rail. His wife mentions the fact occasionally to her friends and in the family: she cannot explain it; she has tried numerous times to get him to receive the sacraments, but he always puts it off. The man otherwise lives a good life, is honest, sober, etc. Has such a one lost the esteem of upright and sincere Catholics?

It would be rather difficult to prove that he has. Although omitting the Easter Duty is a serious offence against ecclesiastical law, and omitting Communion over so long a period would also be an infringement of the divine law, nevertheless the Church attaches no censure to the failure to communicate; and there is also a provision in the positive law that a person may put off the fulfillment of the Easter Duty for some time on the advice of his pastor or confessor.[10] It is true that the faithful should communicate in their own church, or, if they make the Easter Duty elsewhere, that they should apprise their pastor of that fact; [11] but it is quite conceivable that a person might make his Easter Duty in another parish without anyone in his own parish, outside of the pastor, knowing about it. And even though everybody, including the pastor, were morally certain that, in the case outlined, the person had not make his Easter Duty for a long time, they would point in extenuation to his regular attendance at church and to his otherwise good and decent life, and would naturally be somewhat puzzled by the state of affairs, but could hardly be said to have lost all respect for him as a Catholic.

2) A different individual goes to church regularly, brings up his children strictly, receives the sacraments quite often, and otherwise leads a very decent life. But he does not support

[10] Can. 859, 1.
[11] Can. 859, 1.

the church to any extent whatsoever. He refuses to pay pew rent, to contribute to a house-to-house collection, to use envelopes, to buy tickets for social affairs, and the like. And this fact is notorious throughout the parish, where the contributions of all parishioners are published periodically. To make matters worse, this individual has an excellent position, owns his own home, has an automobile, and gives every indication of being quite prosperous.

Here again there is a seeming disregard of a positive church law and of the natural law. But it is difficult to draw too certain a conclusion. This person may be paying off some secret debt that leaves him just enough to live in accordance with his social standing. Or he may be giving money to the Church through some secret avenue because he has some peculiar mental quirk about having his church contributions published. Even aside from these considerations, church support should not be made a condition for sponsorship because this reduces itself to gouging out money on the occasion of a sacred ceremony, and leaves the unsavory impression that money means everything in church matters.

3) Our third exhibit goes to Mass rarely, if ever. Perhaps he turns up for the Midnight Mass on Christmas, perhaps also for the Mass on Easter. He will also be present at a wedding or a funeral in which he is particularly interested. But in the course of the year Sunday after Sunday goes by and he never sees the inside of the church. Instead, he just sleeps, or works around the house, or goes off to play golf. All his Catholic neighbors know of this state of affairs: many of them actually see him engaged in various secular occupations while they are on the way to church. He supports the church to a certain extent—or even, let us say, to a generous extent—with perhaps the thought of a church funeral in mind if he dies. Or possibly his wife sends his contributions to church for him. Once a year, let us say, he is screwed up by his family to the point where he goes to Confession and Communion for Easter: but Low Sunday finds him out in the garden again.

Does such a person lose the esteem of his fellow Catholics? If one is to judge by the general reactions of people to such cases, he certainly does. "Oh, he says he's a Catholic, but he doesn't go to Church." That brief condemnation to a good

Catholic speaks volumes. And if the culprit, despite his criminal neglect of the Holy Sacrifice, is nevertheless treated ecclesiastically as the equal of sincere Catholics, of men and women who will, if necessary, walk two or three miles, or lose a chance to make money, rather than miss church, then there is no little cause of wonderment and even resentment on the part of our better people. Time after time in sermons, in papers, in pamphlets, in confession, they are told that the first essential manifestation of being a good Catholic is to get to church on Sunday; that one of the great contrasts between Catholics and Protestants is in church attendance; that it is a mortal sin to miss Mass by one's own fault; that the Mass is the most perfect and sublime act of corporate worship in all creation. Are they not correct, then, in looking down upon an individual to whom all this seems to mean nothing? The good esteem in which a Catholic is held by his fellows is based in general upon his living a good life, but more particularly upon his living a good, Catholic life. How can a person who in action condemns the very cornerstone of Catholic life, who constantly ignores one of the Church's most important precepts, who notoriously commits grievous sin Sunday after Sunday, be expected to keep the good esteem of his sincere and practical Catholic neighbors?

So leaving our notoriously careless Catholic in the limbo of unworthy sponsors, we approach our ninth point. A person in order to be a sponsor should know the rudiments of the faith. For an individual who goes to church, hears sermons, joins in the common recitation of prayers, and the like, knowledge of essentials may be presumed. But the same cannot be said of a person who only gets to church a few times a year, if at all: which takes us right back to limbo again. However we are to define the " rudiments of faith," they include at the very least a knowledge of the truths contained in the apostles' creed. Yet it is certainly within the experience of any priest who has had a few baptisms that every so often a presumably suitable sponsor turns up who, at the crucial moment, cannot even recite the creed in the baptismal ceremony.

Apart from the various qualifications which we have been discussing up to now, there is still another consideration about sponsors that flows from the very nature of sponsors and has been insisted upon in the Church's tradition and practise for

centuries. The sponsor, whether of Baptism of Confirmation, has the obligation of seeing to it that his spiritual ward leads a truly Christian life, and even of looking to his religious education if the parents or guardians fail in this matter or die.[12] So important and close is this spiritual relationship in Baptism that it engenders an impediment to marriage with the spiritual offspring.[13] The Catechism of the Council of Trent devotes a long paragraph to the duties of godparents in this regard.[14]

Now, how shall a person who rarely or never sees the inside of a church be solicitous over the spiritual welfare of his spiritual child? First, his bad example is the worst kind of influence on the child; and then, if he does not worry about his own fulfillment of a most essential law of God and the Church, he certainly will not worry about such fulfillment in another. Indeed, one may well doubt whether some of the individuals proposed at times as sponsors know anything whatsoever about their duties as sponsors, or, knowing them, whether they could or would carry out those duties. It is impossible to imagine some prospective godparents even once admonishing their godchildren "to guard chastity, love justice, observe charity," or teaching them "the Lord's Prayer, the Creed, the commandments and the fundamentals of their Christian faith," as St. Augustine, quoted by the Catechism of Trent, would have them do.

It happens with fair frequency that a youngster in high school, of sufficient age, is proposed as a sponsor. And it also will happen that such a one, in face of all the solicitude of the Church and the pope and the bishops for the Christian education of youth—in face too, nowadays, of the great insistence upon the Confraternity of Christian Doctrine—consistently ignores the instruction classes in his own parish and refuses to attend them. Is such an individual a fit subject for sponsorship? Aside from the scandal given to the other youngsters in the parish, how may he be reasonably expected to look after some one else's Christian education when he deliberately and brazenly neglects a golden opportunity to take care of his own? Such youngsters, in all reason and common sense, should be ruled out of sponsorship rigidly and consistently.

[12] Can. 769, 1335; Holy Office, Dec. 9, 1745.

[13] Can. 768.

[14] *Pars II, Cap. II*, No. 28.

The same should be said of parents who neglect the religious instruction of their own children.

Now, in view of all the requirements above listed and discussed, it is perfectly evident that someone must make a preliminary investigation to find out whether the requirements are present. That someone is the pastor, by the very nature of the case. The administration of Baptism is reserved to him; and it is he who must take care that the faithful receive Confirmation at the proper time and with the proper instruction. Therefore, he must also see to it that these sacraments are administered according to the Church's instructions in every detail. Trent says: [15] "Let the pastor conduct a diligent investigation, lest he admit more sponsors than is permissible, or those who are unworthy or unsuitable (*indignos aut ineptos*)." O'Kane [16] notes in his comment on this: "It is not surprising, therefore, that the pastor is here directed to make diligent inquiry regarding the person or persons selected as sponsors, and to admit no one who is not duly qualified. He ought to make this inquiry before he commences the ceremony, as he would then have less difficulty in setting aside one whom he might ascertain as unfit. The inquiry should be made of the parents, who have the right of selecting the sponsors."

When the sponsor comes from his own parish, of course, the pastor is under no difficulty. If the parents present someone whom he knows to be lacking in any of the necessary qualications, he will simply call their attention to that fact at once and kindly but firmly request them to obtain another sponsor.

But if the sponsors are from another parish, the pastor is in a different situation. O'Kane thinks "it will rarely happen that anyone is presented as sponsor whom he will find it necessary to reject." But O'Kane was writing for Catholic Ireland. The quotation at the beginning of this article is to the same effect. It was written for careless, Protestant, material America; and it just isn't so at times. Many an American priest, in certain parishes, under certain conditions, with certain people, can testify, to his own chagrin, that parents in these matters are not to be relied upon. Sometimes they wish to honor a friend of the family; sometimes they are thinking of the finan-

[15] *Conc. Trid.*, Sess. XXIV, *Cap. II.*

[16] *Notes on the Rubrics of the Roman Ritual*, 1922, no. 219.

cial ability to buy a wrist watch for Confirmation or to furnish the clothing for Baptism; sometimes they are thinking of heaven knows what. But they certainly are not thinking of what religious qualifications the proposed sponsor may have. And a statement, in reply to the pastor's question, that the party proposed is a " practical Catholic," need not necessarily be a lie, either; it can proceed from sheer, crass ignorance.

The qualifications necessary for sponsors, and the sacredness of their duties, are simply not grasped by quite a few of our people, who may, nevertheless, " earnestly wish to have their children baptized (confirmed)." Just recently a friend of the writer mentioned a case in which the parents decided to honor a friend of the family, a Protestant, by asking him to be a godparent at Baptism. The Protestant, better instructed than the parents, went to the pastor and asked whether such procedure was permissible. The pastor explained as clearly and diplomatically as possible why it was not. When his decision reached the Catholic father and mother, who " earnestly wished to have their child baptized," they were insulted. An even more pointed instance arose in a community where every so often the members of a schismatical congregation, apostates from the faith, were proposed, and that most earnestly, by Catholic parents as sponsers for Baptism and Confirmation. When such candidates were ruled out, everybody concerned was quite nonplussed and indignant.

" But these people should have been properly instructed." Of course! Yet they never have been, and many probably never will be, for the good and sufficient reason that they are not often enough in church to get even a smattering of instruction. One cannot instruct people by mental telepathy. But how should such persons be so anxious to have their children baptized or confirmed, then? That is a question that some higher and more perspicacious authority must answer. It is an enigma. Or possibly, the solicitude is due to some primeval Catholic urge that simply will not be crushed.

In the constant danger of such circumstances arising, a pastor can do only one thing: demand a testimonial from the pastor of the proposed sponsor as to his religious qualifications for sponsorship when he is not directly acquainted with the individual himself. He must be sure of a dozen things, as we

have seen: whether the candidate is baptized or confirmed; whether he is a heretic or schismatic; whether he is excommunicated; whether he is civilly married a second time whilst his real spouse is living; whether he has committed certain notorious crimes against the sixth commandment; whether he is publicly leading a gravely sinful life; whether he intends to, or indeed can, look to the spiritual education of his godchild, etc. How is a pastor to know all these things about a perfect stranger, in the suspicion or danger that the parents' word is worthless? Therefore, he not only may, but he must, receive word from a reliable source about the whole matter; and that reliable source will naturally be the pastor of the proposed sponsor.

Some years ago there emanated from the Congregation of the Sacraments an instruction on sponsors in Baptism.[17] The instruction was occasioned by some questions presented to the Holy See by the Archbishop of Utrecht. The gist of these questions was whether proxies could be appointed for sponsors without an express mandate from the latter. The answer was that if the sponsor knew of an existing custom whereby this was done, and wanted to conform to it, and was otherwise qualified, the sponsorship was valid and engendered a spiritual relationship. However, the Congregation reprobated any such custom, and among the reasons given was the following: "because such a custom almost deprives the pastor of the opportunity to investigate to find out whether those conditions exist which according to canons 765 and 766 are required in order that a person may validly and licitly be a sponsor."

Then, in the instruction attached to the reply we read: "For just as no one should be admitted by his pastor to the office of sponsor who is not qualified for it by the conditions which are required for the valid and licit assumption of this office, so too whenever in the conferring of the sacrament some one plays the part of sponsor, not in his own name but in the name and by the authority of some other certain and determinate person, it is necessary that this authority or the will of the person giving the authority be lawfully proved, to wit, by qualified witnesses *or by a legitimate document in writing*, unless the intention of the person giving the authority is, from other sources, known with certainty and beyond doubt to the pastor of the person

[17] Nov. 25, 1925. *AAS*, 18-43. *Cf.* Bouscaren, *Canon Law Digest*, 1934, p. 338.

who is being baptized or confirmed, so that the pastor may be able to investigate whether the designated sponsor has the qualifications required by law . . . "

Let us grant that this sentence (in which the italics are inserted *ab extra*) is somewhat involved, and that there may even be some confusion between the two concepts of proof for appointment of proxies and proof of qualifications for sponsorship. Nevertheless, the mind of the Congregation is quite clear. To paraphrase it: appointment of proxies is as important as the qualifications for sponsorship themselves; both must be definitely proved, either by qualified witnesses or by written document, unless both these matters are directly and positively known to the pastor.

Such being the case, when another pastor is asked by one of his parishioners for a testimonial about his qualifications for sponsorship, this second pastor is under a strict obligation to furnish that testimonial, even as he is under strict obligation to furnish a baptismal record for those about to be confirmed or married. It is not his business to say, " Oh, Father So-and-so is an old washerwoman and should be satisfied with what the parents tell him . . ." Even if he thinks that So-and-so is interested primarily in the Easter Duty, or Mass attendance, and that neither of these considerations should enter into the matter of sponsorship, the second pastor is still under obligation to furnish a testimonial: one which at least states in a general way that the proposed sponsor has all the qualifications necessary for validly and licitly acting as sponsor.

There is the added fact that, if the second pastor refuses to supply a testimonial, and even subjoins a remark about unnecessary fussiness and poppycock, or words to some such effect, he may thereby cause no little astonishment and even scandal to the lay party, and places the first pastor in a rather uncomfortable predicament, to say the least. Charity, if nothing else, should persuade the second pastor to supply a testimonial whenever one is requested.

Further, it is no business of the second pastor whether the first one requires such testimonials in all cases, or only in cases where there may be a grave suspicion about the necessary qualifications. The first pastor is the best judge of what may be necessary in his own parish; and the second should pay him the

compliment of acting as though he thought so. If the first pastor, for the general good of his parish, and on account of peculiar circumstance, and because of various sad experiences in the past, decides that he must demand testimonials from all strangers who wish to be sponsors in his parish, what of it? He is, once more, the best judge. Of course, it is a nuisance to be called down to the office for the very routine purpose of writing out a testimonial whilst one is enveloped in the sheaves of the evening paper and the clouds of the post-prandial cigar; but many things in the law and procedure of the Church have definite nuisance value, sad to say.

Especially at the time of Confirmation would there be sufficient justification for requesting a testimonial from all strange sponsors. Generally speaking, the pastor does not see the parents of a Confirmation class: and if the class contains two or three hundred, imagine him sedulously interviewing all the parents involved and finding out whether they are proposing duly qualified sponsors. "But the pastor should clarify the matter in a Sunday sermon, and send out mimeographed instructions." All in vain. Some will not be in church when the sermon is given—or any other time, for that matter; others will not bother to read the instructions sent to the home; others, indeed, will not even be able to read them; and still others will disregard the instructions and propose unworthy sponsors. What possible means exist for excluding the unworthy ones than a testimonial from their own pastors?

There is still a different consideration in all this. Insistence upon testimonials for sponsors, or upon the different qualifications (including reasonably regular attendance at Mass) when the sponsor is known to the pastor, has a most definite effect upon the religious morale of the parish. It needs but two or three exclusions to bring about a decided and increased respect for the sacraments and for the Church's laws. It is strange from what motives people will at times straighten out and do the right thing. Regular attendance at church, reception of the sacraments, solicitude about the religious education of their children, all these things have been seen to follow as the result of exclusion from the position of sponsor, or refusal to furnish a testimonial. The matter works out well also for the pastor *ad quem*. If someone comes into my office for a

testimonial, and I, knowing his background and record, refuse to give him one, I have an opportunity of talking to him, and explaining things, and trying to get him on the right track, an opportunity which I otherwise might never get. And suppose, as a result of my refusal, the excluded one will not listen to explanations, but becomes quite angry and threatens to leave the Church? In the first place, if he does, it will be no grave loss, since, by the nature of the case, there is something radically wrong with his life as a Catholic anyhow. In the second place, however, people with the least spark of faith cool off after delivering such threats, and very often turn over a new leaf, as already mentioned.

What if the prospective sponsor solemnly promises to amend his life, to cease the commission of public crimes, to attend church regularly, and the like? Unfortunately, such promises are of little value: and the Code makes mention of no such exception, as it does for the matter of Catholic burial.[18] Rightly so, for signs of repentance made in the face of death mean something; but signs of repentance made for the purpose of obtaining a public honor and " saving face " are most certainly suspect.

But after all, if there is real difficulty, if the excluded sponsor suffers untold disappointment and chagrin, if the whole family be alienated, if delegation after delegation of indignant relatives keep the rectory doorbell ringing, and so on, then surely we may admit the unworthy in order to avoid greater evils. Church laws do not bind under very grave inconvenience.

However, those qualifications which are necessary for validity must always be present, since neither invincible ignorance nor necessity, much less inconvenience, can change the effects of a nullifying law. Even *epikeia* may not be involved against such laws. Then, as to the difficulties, only those incidental to the law, and not those naturally flowing from it, could afford a real excuse. And here the law, by drawing up certain qualifications, implies that people without such qualifications are to be deprived of a certain privilege. Wherefore the distastefulness or difficulty of the deprivation flows directly from the nature of the law itself. But secondly, if excuses of the above kind are to be admitted, they will without too much trouble be found to exist in every case, and the whole purpose of the law will be

[18] Can. 1240, 1.

frustrated. Let people once see that the law applies in one case and not in another, that it is not consistently applied, that complaints or threats can cause it to dissolve, and the Church's laws become the object of contempt instead of reverence. Finally, even if we grant that the positive law may not hold here at times in the fact of very grave difficulties, the natural law of avoiding scandal will still be in force.

Sometimes testimonials have also been demanded for witnesses at weddings. This is quite a different question. Marriage, besides being a sacrament, is also a civil contract, and too much strictness about its administration can well result in a wedding before a judge or a minister. Further, no spiritual relationship is engendered between the witnesses and the wedding couple, and no subsquent obligations arise between them. Besides, the requirements for witnesses at marriage are much broader than for sponsors. Thus, the only requirements for validity are the use of reason and capacity to testify, so that even non-Catholics may assist at a wedding validly. It is significant to note that the Code gives no such string of qualifications for witnesses at weddings as it gives for sponsors.

Being sponsor for a child at Baptism or Confirmation is a serious business. It is also an honor and a privilege. It should be absolutely restricted to good, sincere, practical Catholics; and the pastor should hew strictly to the line of the law, let the chips fly where they may. *Sacra sacre tractanda.* Why continually be wishy-washy and spineless in our interpretation of the Church's laws? "Give not that which is holy to dogs, neither cast ye your pearls before swine, lest perhaps they trample them under their feet and turning upon you, they tear you." Strong language—but it comes from the Son of God. If we make of sponsorship just another formality, if we admit all and sundry to this sacred function, if we fail to check up conscientiously in each case—we gain no good will for ourselves and only add to the derision and contempt in which some people seem to hold sacred things. Might one not quote the Catechism of the Council of Trent and apply it to conditions in the Church to-day? "This office (of sponsorship) is treated with such negligence in the Church that only the bare name of the function remains; that there is a sacred element in it does not even seem to be suspected by people."

Extreme? Ancient history? Then let us hear the Congregation of the Sacraments, as of 1925: [19] "But to-day when faith is growing cold, this sacred sponsorship established of old by the Church is despised or made little of, while similar institutions in civil society are followed with enthusiasm. But this evil, so grave and so shameful to Christian manhood, must be entirely removed: there must be a return to obedience to the mind of Mother Church . . . "

Such removal, such return, can only be accomplished by applying the Church's laws about sponsorship strictly and impartially.

EDWARD S. SCHWEGLER.

North Collins, New York.

MAY LAYMAN READ THE PASSION ALOUD AT MASS ON PALM SUNDAY?

Qu. Is the practice of those priests justifiable who on Palm Sunday have a layman read the Passion from the choir loft or rear of the church while the priest reads it in Latin at the altar?

Resp. It is the duty and the right of the priest or deacon to announce the Gospel. There are several decrees by the Sacred Congregation of Rites concerning the chanting of the Passion on Palm Sunday. Among these, one permits the words of the Passion which refer to the multitude to be sung by a lay choir. (N. 4044, 7 July, 1899). The three chanters, however, must be at least deacons (N. 1588, ad 8). At a Missa Cantata the celebrant may read the Passion as far as the "Munda cor meum", and then sing the rest in the Gospel tone (N. 4031). The parts of the chronicler and the synagogue must not be chanted by a lay choir, and the part of Christ by the celebrant (N. 4031, ad 3). At low Mass on Palm Sunday the priest reads the entire Passion. In all these decrees no mention is made of the reading of the Gospel in the vernacular.

In books on ceremonies, the authors treat only of the one reading or chanting of the Gospel by clerics in major orders. They pass over the present custom of rereading the Gospel to the people in a language other than Latin. However, in the Third

[19] *Loc. cit.*

Council of Baltimore, N. 216, we find that priests who have a charge over souls are obliged to read the Gospel of the Mass of the day in the vernacular. If the rector of the church is unable to perform this duty for any reason, another must take his place. From the context it is clear that this reading of the Gospel should be performed by a priest.

There is really no justification, then, in either liturgical or ecclesiastical law for the reading of the Passion by a layman. We believe, however, that a bishop can permit the reading from the rear of the church or the choir loft if he deems such procedure proper. The people do not consider the man who reads the Passion on this single Sunday of the year as really taking the place of the priest whose duty it is to read the Gospel of the Sunday. They do not confuse him with an official lay reader. His part is something like that of the reader in a Missa Recitata, a method of hearing Mass which needs local episcopal approbation. In a diocese where this practice has been followed in most churches for many years, one might assume that the bishop has already given tacit consent. If he thought it an abuse, he no doubt would call the attention of his priests to that fact. The pastor would be rather imprudent to read the Passion in the vernacular after reading it in Latin in the Mass. It would keep the people too long. In those parishes where there are more than one priest, the problem can be solved very easily. In others, the pastor can advise the congregation to follow him with the translation found in the ordinary prayer books which contain the epistles and gospels of the year. To-day, many people use a Sunday missal. In case of doubt, the bishop can always be consulted.

BOOKS IN EDUCATION AND PSYCHOLOGY.

To the Editor, THE ECCLESIASTICAL REVIEW.

It might prove of interest to some priests to give a list of best books in the fields of Education and Psychology. Frequently priests on parish duty have little or no time to read in the vast literature of these fields of study. Years and millions have been spent in research and experimentation and the findings offer much that is of real value and importance. A priest, by virtue of his office, is a teacher, but this professional knowledge does not come by intuition.

Most States demand, for the certification of a high-school teacher, a college degree—with five required professional courses in Education. In order to enter the graduate school of a University in the Department or School of Education, these five courses are considered pre-requisites for studies leading to the M.A. and Ph.D. degrees. These courses are in " the History of Education, the Philosophy of Education, the Psychology of Education, Methods of Teaching and High School Administration." Other valuable courses are recommended in " Statistics, Tests and Measurements, The Psychology of High-School Subjects and the Psychology of Adolescence."

Five good texts in the five required subjects are "An Essay toward a History of Education ", Kane, S.J.; " Philosophy of Education ", Fitzpatrick; " Educational Psychology ", Commins; " Improvement of Teaching in Secondary Schools " (Methods of Teaching) by Butler; " High-School Administration ", Carpenter and Rufi.

Listing the areas and sub-areas in the field of Education, the names of good authors in each section are suggested. (The title of the book by each author nearly corresponds to the name of the subject; e. g., " Introduction to Education " by Clapp, Chase and Merriam.)

I. *Introduction to Education*

a. Clapp, Chase and Merriam
b. Frazier and Armentrout
c. Burton
d. Schutte
e. Cubberley

II. *Educational Psychology*

a. Commins, " Educational Psychology "
b. Skinner, Editor, " Educational Psychology "
c. Davis, " Psychology of Learning "
d. Pressey, " Psychology and the New Education "
e. Judd, " Psychology of the High-School Subjects."
f. Curti, " Child Psychology "
g. Sherman, " Mental Hygiene and Education "
Also Gates, Sandiford, Kelly.

III. *Methods of Teaching*

a. Butler
b. Burton
c. Ruediger
d. Douglass
e. Waples
f. Morrison

IV. *Principles of Education*

a. Briggs
b. Koos
c. Clement
d. Eels
e. Kent

V. *Educational Statistics*

a. Garrett
b. Odell
c. Greene

VI. *Mental Tests and Measurements*

a. Tiegs
b. Monroe, DeVoss and Kelly
c. Greene and Jorgensen

VII. *Extra Curricular Activities*

Terry

VIII. *Vocational Guidance*

Brewer

IX. *Psychology of Adolescence*

a. McCarthy, S.J.
b. Brooks
c. Tracy
d. Conklin

X. *Philosophy of Education*

a. Fitzpatrick
b. De Hovre - Jordan
c. Shields
d. Newman
e. McGucken, S.J.
f. Also Dewey, Kilpatrick, Hutchins, Rugg.

XI. *History of Education*

a. Kane, S.J.
b. Boyd
c. McCormick
d. Marique
e. Monroe
f. Cubberley
g. Reisner
h. Kandel

XII. *High School Administration*

a. Cubberley
b. Carpenter and Rufi
c. Fr. George A. Campbell
d. Dr. Francis M. Crowley

XIII. *Catholic Education*

a. De Hovre - Jordan
b. Willmann - Kirsch
c. Burns
d. Confrey
e. O'Hara

XIV. *Adult Education*

a. Fr. MacLellan
b. Debatin

XV. *Educational Research*

a. Good, Barr and Scates
b. Almack
c. McCall
d. Whitney

This completes a tentative list in the field of Education. Educational Psychology is drawn from the general field of Psychology. The elementary course given in Psychology in most Colleges and Universities is called "General Psychology." The text in "General Psychology" by Dashiell is considered excellent. There are six major areas in the field of Psychology:

I. *Historical and Systematic Psychology*
(Texts by Woodworth, Heidbreder)

II. *Genetic Psychology* (Gillilland)
III. *Experimental Psychology* (Woodworth)
IV. *Social Psychology* (Allport)
V. *Abnormal Psychology* (Morgan, Conklin)
VI. *Applied Psychology* (Husband)

These books in Education and Psychology will give an up-to-date insight into the field. The field is large but so is the ocean. We do not have to swim in it all at the same time.

SACERDOS.

St. Louis, Missouri.

BODY IN CHAPEL BEFORE REQUIEM MASS.

Qu. Is it permissible to " wake " a religious (female) in the convent chapel while awaiting the Requiem Mass? May the casket be left open during the wake? This wake would mean to have the body in the chapel before the Blessed Sacrament two nights and a day before the Mass.

Resp. There is no rubric which states exactly when the body is to be brought to the church or chapel for burial, except that the rubrics presuppose that as soon as the body is present, the burial rites commence with the chanting of the office, the Mass and the absolution of the body. These need not be held on the same day, but there must be a continuation of the funeral rites in general. The Church certainly does not wish any other service to take place while the body is present. She has expressly forbidden corpses to be present at Masses other than the funeral Masses, during the Exposition of the Forty Hours' devotion, during the services of Holy Week, etc. The semi-public oratory of a religious house has a definite purpose. It is to be used by the religious connected with the house to perform their daily prayers and visits as prescribed by the Rule. It is certainly not a mortuary chapel. It would seem fitting to conduct the body of the deceased religious to the chapel only when the actual services for the departed, as prescribed by Church law, commence.

The method of conducting these services will naturally vary. Most religious communities will chant the Office of the Dead. This can be held either the day before or in the morning before the funeral Mass. In no case should the chapel be used

simply as a convenient resting place for the body of the deceased religious. The proper place for friends and relatives to view the body of the deceased would be in the convent parlor. Once it is taken to the chapel, the body should be covered. If, by necessity, relatives would arrive after the body is transferred, they could be permitted to see the body before or after the Mass and absolution, but in a quiet and becoming manner.

MARCH MISSION INTENTION OF THE SOCIETY FOR THE PROPAGATION OF THE FAITH.

For the Conversion of the Hindus.

" There are over 250 million people in my country ", stated His Excellency, Most Rev. Thomas Pothacumury, newly consecrated Bishop of Guntur, India, " residing in a territory two-thirds the size of the United States, but with twice its population, who profess the Hindu faith ". It is for these millions, separated by the rigid rules of caste, diversity of divinities but intrinsic desire for worship that the Holy See requests the remembrance of the faithful whose prayers are asked " for the conversion of the Hindus ".

To satisfy America's quest for details, it might be well to explain, in part at least, the beliefs of these millions of souls who constitute part of the immense flock for whom the divine Shepherd suffered and died. In reality Hinduism may be considered a popular, but corrupted side of Brahminism. Far from being a uniform system it comprises, beside Brahminism, the numerous sectarian developments of the cults honoring Vishnu, Siva, etc. whom India's millions have worshipped for centuries. It is a religion of contradictions since it recognizes the sublimity of the contemplative life on the one hand and condones the most grotesque forms of idolatry and degrading superstition on the other.

Two Definite Types.

Hinduism, to our occidental minds, appears as the religion of negativeness. As Father Hull, eminent scholar and writer on this subject informs us " there are two definite types among the educated or urbane classes. The first, while admitting the nobility and dignity of God, emphasizes His sublimity in such

a way as to remove Him beyond our mental reach". Thus we see that the principles of Hinduism, which place the imitation of God's attributes beyond man's imitation, creates a negative outlook which easily develops into defeatism.

The second group of Hindus place divinity in all creatures and creations, making a pantheistic principle which lays the groundwork for many of the wrongs of India's millions. "Everything which appears multiple is only so in appearance", writes Father Hull, "but the business of human beings is to release themselves from this multiplicity. Thus when man realizes 'I am Brahma' he will be Brahma." However the means by which man acquires participation in the divine prerogatives is by a series of lives, each one of which increases the purity of his own existence.

The five evils of man—ignorance, self, concupiscence, hatred, and desire for finite life—will be lost by the devout Hindu during his passage through these various lives, each one of which brings him nearer to the ideal Nirvana, where his individuality will be sunk in the infinite spirit of the world.

A National Cult.

Hinduism may be considered, however, a national religion since its tenets could only be applied to peoples where the deplorable caste system exists. The vast chasm which separates the higher and more cultured classes of India from the ignorant and poverty-ridden millions of the lower castes can be bridged only by the rebirth of the soul in a future existence. The caste then is the life blood of Hinduism and is the greatest obstacle to its spread to other nations.

Difficulties of the Apostolate.

Another proof of the negative quality of Hinduism is the belief that the sublime happiness of Nirvana "can never be gained by natural merit; no work done for its proper fruit can ever attain to it". In this regard, it is essentially different from Catholicism and explains why conversions, especially among the higher castes, have been so difficult in India.

Four hundred years ago, St. Francis Xavier saw the need for an apostolate among the higher castes. After him the missionaries of the South, Father De Nobili, the Blessed John De

Britto, and their imitators for two centuries never ceased to write: " If the Brahmins and high caste Hindus become Christians, the other Hindus will follow them." These valiant missionaries tried to solve the problem of approaching and obtaining a hearing from the high caste Hindus by becoming Indians, by adopting Indian dress and customs, and living like Indian Sanniassis. They converted several thousand caste Hindus, but the advent of Dutch and English Protestant missionaries during the 18th century stopped the movement.

What had happened? The European origin of the Catholic missionaries who resembled the newcomers had become known to all; and Hindus called them Pranguis (impure foreigners mixing with low caste people). Their disciples, the high caste converts, were included in this contempt. Thus Catholicity, in most parts of India, became and still is in the eyes of Hindus, the religion of outcastes, of men, indeed, with whom no respectable Hindu can mix in social intercourse. This fact alone forms an almost insurmountable obstacle to the conversion of India: Hindus of high or middle class, and even those of the lower class really shudder at the thought of joining a religion involving the loss of social rank and respectability, a religion which would lower them so much in the esteem of their fellow-countrymen. The certainty of being abandoned, if not bitterly persecuted by their relatives and friends; the certainty, in most cases, of entire loss of property and future prospects, is a terrible deterrent to even the consideration of the claims of the Catholic Religion.

Today, then The Society for the Propagation of the Faith, begs the lovers of the mission cause to unit with the Holy See by praying " for the conversion of the Hindus ".

> For the sake of the millions of souls, who, in the ancient land of India bow down before their innumerable idols and do not adore thy most blessed Trinity, we adore thee, O Lord.

THOMAS J. MCDONNELL.

New York City.

VACATIONS OF PASTORS.

Qu. How much " time off " may a pastor take?

Resp. Canon 465, §2 provides that a pastor may take two months in a year, either continuous or interrupted, unless " gravis causa " his Ordinary orders a shorter or permits a longer time.

If he is absent for more than a week, paragraph 4 of the same canon requires that he have a legitimate reason, the written permission of the Ordinary, and that he provide a " vicarius " approved by his Ordinary. If the pastor is a religious, he requires also the consent of his Superior and the substitute must be approved by both the Ordinary and the Superior. Where diocesan statutes provide for a vacation of more than one week, this can be considered as the " licentia scripta ". Paragraph 5 provides that if for an unforeseen and grave reason a pastor finds that he must be absent for more than a week, without having secured the permission of the Ordinary, he must notify his Ordinary as soon as possible, giving the reason for his absence, the name of his substitute, and abide by the decision of the Ordinary (*eiusque stet mandatis*).

REQUIEM MASSES.

Qu. In computing the 3rd, 7th, 30th days and Anniversary Masses for the Dead, one may use either the day of death or burial. Does this include the intermediate days, as the 31 or 32nd day from the day of death in respect to a Month's Mind Mass? It is sometimes more convenient for the people to have the Mass on a day other than the exact 30th day from the death or burial.

Resp. If the Mass is a chanted Mass, and the 3rd, 7th, 30th day or Anniversary day falls on a date on which the rubrics do not permit a Requiem Mass, the next free day may be used. In respect to read Masses, the day itself of the death or burial may be included in computing the time, or it may be excluded. Thus one could say a Month's Mind Mass on the 31st day after death of a person, but not on the 32nd day. These " missae lectae " may not be transferred (Matters Liturgical, #294).

PUBLICATION OF THE BANNS.

Qu. Father John announces the banns of marriage one Sunday and forgets them the next two Sundays. His Forty Hours Devotion coming on, he has them announced at the morning Mass on Monday and at the closing exercises on Tuesday evening. Did he comply with the law of the Church?

Resp. Canon 1024 expressly states that the publication of the banns is to be made on three Sundays or feast days of obligation, either at Mass or other divine office at which the people assist in sufficient numbers. The procedure described in the question would therefore not conform to the law of the Church even though the purpose of the law could perhaps as readily be achieved in this way.

ELECTRICAL CHIMES IN SANCTUARY.

Qu. Would you please inform us as to the propriety from a liturgical viewpoint, of installing " tubular electric chimes " in the sanctuary to replace the ordinary gong or bell in present use. These chimes are attached to the sanctuary wall, are composed of three tubes of unequal length and are sounded by the altar boy pressing a button connected with the step of the predella.

Resp. The rubrics clearly specify a small bell for use at Mass. In larger churches a combination of several bells is sometimes found. The Sacred Congregation of Rites has specifically forbidden the use of gongs (S.R.C. 4000). Hence the use of the tubular electric chimes is certainly not approved for liturgical use, since they are but a modification of the gong.

CONCLUSION OF THE " IMPERATA ".

Qu. If there are one or two commemorations in a Mass, and an " Oratio Imperata ", does the " Imperata " have a distinct conclusion from the commemorations?

Resp. There are two conclusions only, one for the prayer of the Mass, and the other after the " Oratio Imperata ", which follows immediately the commemorations, or commemoration.

Book Reviews

BY JACOB'S WELL. A Planned Retreat. By Most Rev. James Leen, C.S.Sp., D.D., Ph.D. Translated by Rev. Edward Leen, C.S.Sp., M.A., D.D., Litt.D. P. J. Kenedy & Sons, New York. 1940. Pp. x+419.

By producing his book " Why The Cross? ", Father Edward Leen, C.S.Sp. of Blackrock College, Dublin, contributed a timely boon to thousands who try to harmonize Christian asceticism with the conditions of a strenuous modern life. Now, from far-off Mauritius, in the Indian Ocean, comes a like contribution from his brother, Archbishop Leen. It consists of a series of conferences which this Irish missionary prelate, a former professor in the French Seminary in Rome, gave in his French-speaking diocese.

A glance at the title-page may predispose a certain type of reader to form a twofold wrong estimate; that it is a translation, and that it is " just another retreat book ". Both prejudices would be highly unjustifiable. The translator has brought to his work the mastery of English and facile style which make his own books out-standing even from a purely literary viewpoint. Nor is it just another retreat book. The author's years as theological teacher and retreat master have given him a knowledge and an asceticism equally profound. In these pages he has distilled the essence of years of experience, and blended the whole with an understanding of human frailty. Every sentence is solid, without that fatuity which mars so many works of piety.

By Jacob's Well is divided into ten chapters, or " Days ". In the first two days the soul is brought face to face with God's overwhelming mercy, especially in the Sacrament of Penance. In the third day, the wonders of our adoptive sonship with God by sanctifying grace are unfolded. From these considerations we are taken on to the central mystery of the supernatural life, the indwelling of the Holy Ghost. The soul is next directed to the ideal heights which this destiny offers, and is shown the path which leads thither. There is no path but Jesus; and so follow three chapters resplendent with beauty, pulsating with life: The Obedience of Jesus, The Passion of Christ, Having the Mind of Christ. A chapter on the Mass follows logically, for " Our whole life evolves itself in a twofold rhythm, of life and death, of sacrifice and sacrament ". The concluding chapter, The Beatific Vision, best illustrates the method of his philosophical presentation of all his subjects. A professor of Philosophy says, " Bishop Leen, by philosophizing carefully on rightly interpreted scripture texts gets a

world of meaning out of too often mechanically repeated things. . . . Like St. Thomas he believes that God has given us a mind to unfold and apply the parsimoniously-distributed revelation. Both lay people and religious are hungry for such mental food ".

One leaves the book with a feeling that he has been standing by Jacob's well in Sichar, and prays with the Samaritan " Lord, give me always this water, that I may not thirst ".

INSTRUCTIONS ON CHRISTIAN DOCTRINE. The Commandments of God. Adapted from the Italian of Very Rev. Ildephonsus Bressanvido by Rev. Nicholas O'Rafferty. The Bruce Publishing Company, Milwaukee, Wis. 1940. Pp. x+321.

This, the third volume of *Instructions*, gives a rather complete and systematic study of the divine positive law. The first two chapters discuss the commandments in general and their binding force; forty chapters consider the commandments in order. Special consideration is given to the first, second and fourth commandments; the fifth, sixth and ninth are treated rather summarily.

Father O'Rafferty presents his material clearly and briefly. One fault in style is that nearly every new division begins with " Thus we have seen ", " we shall see ", " we shall now consider ", or some similar phrase. This would pass unnoticed in a catechetical talk, but in a text it tends to become a bit irritating. Priests, however, can afford to ignore this little foible, and will find the book an excellent source for instruction material.

THE DRIVE FOR DECENCY IN PRINT. Volume 2. Our Sunday Visitor Press, Huntington, Indiana. 1940. Pp. 216.

This is the second annual report of the Episcopal Committee on the National Organization for Decent Literature. It gives a description of conditions in general, a summary of what has been accomplished during the past year, and certain recommendations looking to the formation of permanent organizations in all the dioceses.

The effect of lewd literature on the youth of the land is emphasized. Lewd Literature and Youth, How Advertising Entraps Youth, and Sex Commercialized are three chapters that contain many an eye-opener for pastor and parents. An interesting chapter is that which gives the plan that was found so efficient in Detroit. Covering two full pages is the list of magazines banned by the National Organization. Magazines are banned which violate one or more of a five point code adopted by the N.O.D.L. Literature is listed which (1) glorifies crime or the criminal; (2) is predominantly " sexy "; (3) features

illicit love; (4) carries indecent or suggestive illustrations, and (5) carries disreputable advertising.

This is a book that every pastor will want for ready reference, for sermon material, and quite possibly to lend to key-men in his parish who will help him to further the aims of the N.O.D.L.

THE PIVOTAL PROBLEMS OF EDUCATION. By William F. Cunningham, C.S.C., Ph.D. The Macmillan Company, New York. 1940. Pp. xix+588.

In the field of educational literature, already overcrowded with mediocre—if not inferior—books, it is refreshing to encounter such a volume as this. In his preface the author voices the hope "that this book will aid both the beginning student, as well as the student who has already read deeply in the philosophical literature dealing with education as one of the great social problems of the day". In this reviewer's opinion, Father Cunningham has realized his hope.

The book concerns itself with four problems which the author calls "pivotal" to education. By a quotation from Sir Graham Balfour's "Educational Administration" he succinctly states them: "The function of the administration of education is to enable the right pupils (Problem 1, the Pupil) to receive the right education (Problem 2—the Curriculum) from the right teacher (Problem 3, the Teacher) under conditions which will enable the pupils best to profit by their training ("Problem 4, the Institution)". He precedes the study of these problems by considering the meaning and definition of Philosophy of Education and the four principal philosophies which have been evolved concerning this social problem. The conclusion of these introductory chapters has shown the student or reader the place of supernaturalism in educational philosophy, which is, of course, the Catholic philosophy of education. This point is emphasized by presenting almost a half hundred definitions of education from followers of all the philosophies on the subject. The subsequent fifteen chapters discuss the problems stated above.

The composition of the book gives evidence that it has served, and no doubt successfully, as a text. The table of contents is itself a *schema totius operis* which would make consultation a simple problem even without the exhaustive topical index and another of quoted authors which are to be found in their proper place. Another feature makes this work unique and highly valuable: the thorough index to contemporary educational literature which is appended to each chapter. Not only has Father Cunningham credited his quotations in footnotes, but at the close of each chapter mentions numerous books and magazine articles, quoting volume and page, in which the same topics have

been considered. This makes his book an excellent guide and index for the serious student of education. Schema and graphs throughout make chapter after chapter a series of mental pictures which cannot but aid either student or reader.

The discussion of the relation between the school and the home, the place in the curriculum of home making and guidance courses and the school's attitude towards social life are practical without being platitudinous. On the dangerous but important question of private versus public support of our Catholic school system, Father Cunningham gives a comprehensive outline of the solutions of this problem attempted in other countries, besides offering interesting and constructive suggestions for the consideration of Catholic educators.

The book will well repay study by those who believe supernaturalism to be the philosophy of education by which Catholics will make the greatest contribution to the future of our beloved country.

THE SISTERS OF MERCY OF HARRISBURG. By Sister Mary Veronica McEntee, R.S.M. The Dolphin Press, Philadelphia. 1939. Pp. 434.

The title of this book is perfectly descriptive. When the reader puts down the book, he knows when the sisters of Mercy came to Harrisburg, what material work they did during the period covered by the book, and the names of the nuns who built up a remarkable record of self-sacrifice and educational accomplishment. The work is thoroughly complete. Apparently, every person who ever crossed the path of a Sister of Mercy during the seventy years of the Order's work in the Harrisburg Diocese has found place in this record. Such detail evidences painstaking research, but it makes the book rather a dead chronology than a lively history.

Apparently, too, the religious life of the authoress has done much to increase her Christian charity at the expense of her historical criticism, although there is found an occasional hint of depreciation, as, for instance, of the action of the good bishop who dispossessed the Sisters of their home and turned it into an Episcopal residence. Sister Mary Veronica describes the run-down condition of the property during its occupancy by the Sisters, but states that when the bishop lived in it, " the building was enriched with works of art in paintings, bronzes, marbles and ivories, which in themselves were treasures collected in this country and Europe. The furnishings of the immediate rooms of the bishop were beautiful, comfortable and even elegant, without any effort at ostentation or lavish display." This, too, is a fair sample of the painfully stilted style, a style so frigid that it freezes the humor in the personal anecdotes which might have otherwise enlivened the book.

The book is a library necessity. Its remarkably good index enhances its value as a reference book, but the work has little reader appeal except for those who are interested in the persons and parishes it mentions. If the reverend authoress writes again, she should remember that a good historian is more liable to be a sharp devil's advocate than an indiscriminate awarder of halos.

THE CELEBRATION OF MASS. Vol. II, The Rite of the Celebration of Low Mass. Vol. III, The Rite of High Mass and Sung Mass. By Reverend J. O'Connell. The Bruce Publishing Co., Milwaukee, Wis. 1940. Pp. xiii+235 and xiii+232.

This is probably the most complete and comprehensive work on the subject in English. The priest will find it interesting and valuable; the seminarian, invaluable. The second volume will be particularly helpful to the young deacon.

Volume II sets forth the rite of the celebration of low Mass. It is a commentary on the *Ritus*, the text of which is given at the head of each section. In addition, the author treats of the voice in celebrating Mass and liturgical gestures, some special forms of low Mass and serving Mass. Three interesting appendices cover bination, the "first Mass", and the celebration of Mass by a disabled priest. The special forms treated in Part III are Mass for the dead, before the Most Blessed Sacrament exposed, in the presence of a greater prelate, and the low Mass of a Bishop.

Volume III is divided into five parts. The blessing of holy water and the Asperges introduce the General Ceremonies of High Mass, which is followed by the main section, the Rite of High Mass. Three appendices treat of ceremonies on certain penitential days, the assistant priest at a high Mass, and a synopsis of the ceremonies. This last is very helpful and gives in clear outline the duties of the celebrant, deacon, subdeacen and master of ceremonies. Part four, covers Mass for the dead, the Absolution for the dead, and high Mass *coram Sanctissimo*. The final section deals with the general rules and ceremonies of the *Missa Cantata*. The Foreword, glossary of liturgical terms and bibliography are duplicated, but there is a separate index for each volume.

Father O'Connell is an English priest and the editor of the recent editions of Fortescue's *Ceremonies of the Roman Rite Described*. For this Amedican edition of his work, however, he worked in collaboration with Dom Matthew Britt of Lacey, Washington.

Book Notes

The first number of *The Jurist*, the quarterly of Canon Law published by the School of Canon Law of The Catholic University of America, has been received. It promises well for the future. The contributors to the number are all members of the Faculty of the School of Canon Law. This is easily understandable, of course, in the first number. It was especially appropriate that the Dean of the School of Canon Law should introduce the quarterly with his article on "The Connotative Value of the 'Sacred Canons'". The article itself serves the purposes of a prospectus, suggesting not only the strictly canonical elements that will make their appearance in the quarterly, but also what the author calls "preter-canonical" material implied by or intimately connected with what is strictly juridical.

In addition to this introductory article by Dr. Motry, Dr. Stephan Kuttner has contributed a seasonable investigation into the beginnings of the Science of Canon Law in his article, "The Father of the Science of Canon Law". His discussion breathes the scientific spirit and yet appears in a style attractive even to the uninitiated.

Dr. Robert J. White presents "Certain Aspects of the Legal Status of the Church in the United States", a carefully annotated review of current statutes and decisions affecting juristic personality, parochial schools, State aid to schools, tax exemption, marriage impediments, divorce, and religious practices opposed to public policy.

An installment of a digest of Dr. Brendan F. Brown's dissertation, "The Canonical Juristic Personality", follows these articles. A critique is submitted by Dr. Edward Roelker on a decision of the Sacred Congregation of the Council as to the right of a beneficiary to the fruits of his benefice during his novitiate and temporary profession.

A rather complete enumeration of pertinent articles in current periodicals is listed; and the Chronicle contains numerous interesting news items grouped under the captions, "University", "Dignities", "The Canon Law Society of America", and "The Riccobono Seminar of Canon Law in America". Here also is included a list of consultants in the various dioceses and religious communities who are cooperating with the Faculty in gathering material for publication.

A gracious bow has been made by the new periodical. We applaud its present performance while we look forward to the improvement which its initial effort promises and which maturity will bring. Priests interested in the new quarterly may address Rev. Jerome Hannan, Catholic University of America, Washington, D. C.

We are also informed that early in March the first number of *Franciscan Studies* will make its appearance. It is a quarterly review of the sacred and secular sciences, and will contain the writings of Franciscan scholars in the fields of theology, philosophy, history, social science, education, literature and art, psychology and the natural sciences.

The *Studies* will take the place of the *Reports* of the Franciscan Educational Conference and *Franciscan Studies* which heretofore appeared at irregular intervals. The December number of the new quarterly will be the annual Report of the Franciscan Educational Conference, and will continue to be edited by Father Claude Vogel of Washington, D. C.

The annual subscription price will be $5.00. Those interested may write to the secretary, Father Peter Biasiotto, St. Bonaventure P.O., New York.

No full or serious estimate of Chesterton's works has yet been made, and Hilaire Belloc's *On The Place of Gilbert Chesterton in English Letters* is not even an analysis of his work. It is rather a survey of the writer, and advances six characteristics. The leading characteristic of Chesterton as a writer and a man, he declares, was that he was *national*—English. Next was an extreme precision of thought; third, a unique capacity for parallelism; fourth, the structure upon which his work was founded was in general historical, but far more deeply and widely literary; fifth, charity ruled at all times even in controversy which he regarded as an appreciation rather than a conflict; sixth, his acceptation of the Catholic Faith. This little study by

Chesterton's personal and intimate friend will be appreciated by students of English and by those who read Chesterton for pleasure. (Sheed & Ward, New York. 1941. Pp. 84. Price $1.00.)

The Sentinel Press presents a new translation by Clara Rumball of *Holy Communion* from the French of Blessed Peter Julian Eymard. (New York City. Pp. xi+330.) The book is a little classic in its field, and no doubt this new translation will receive the same warm welcome accorded previous editions.

Their Hearts Are His Garden by Sister Mary Marguerite, C.S.J., is a book of short stories for little children. The purpose of the stories is to teach religion in such a way as to produce the action that our Lord wishes, to form the habits of supernatural thinking and doing. There are fifty-seven stories, and while they are not in scientific order for catechetical work, the teacher is likely to find them helpful in work with young children. (Saint Anthony Guild Press, Paterson, N. J. Pp. ix+100.)

Readers of two score or more years will particularly enjoy Father Leonard Feeney's *Survival Till Seventeen.* (Sheed & Ward, New York City. Pp. 141.) The essays are autobiographical, beginning with the arrival of Leonard Feeney in February of '97, and ending with his entering the Jesuit novitiate at seventeen. There is a deal of whimsy in the style, as in the author's other essays and verse, but there is also a deal of solid truth and Catholic teaching. One gathers the impression that the sly humor and pleasingly odd expressions are deliberately achieved to persuade people to read and to learn without conscious effort. Certainly there is many a lesson of Catholic living in *Survival Till Seventeen.*

There are, of course, a few places where the tempo limps along, and others where the whimsy is a mite too thick, but on the whole the book is one that any adult will enjoy. The chapter on " Saturday Evenings " is excellently done, and educators (possibly we should have used a capital E and quotes) can learn a great deal from the chapters " Alicia " and " The Classics ". The book is recommended for lighter reading.

Father Kilian Hennrich presents *Christ: Teacher and Healer* as a companion volume to his *Christ: Victim and Victor.* The twenty-five meditations and readings are based on the Sunday gospels and follow the liturgical year. Those who liked the other volumes of the *With God* series will welcome this, the final volume of the series. (St. Anthony Guild Press, Paterson, N. J. Pp. viii+236.

The Voice of the Pope is the second series (1939-40) of radio lectures presented under the auspices of the Shanghai Catholic Radio League. The encyclicals on Christian Marriage, Atheistic Communism, Social Reconstruction and Christian Education are treated in from four to seven lectures each. Addressed to an educated English-speaking audience, the lectures are well thought out and complete expositions of the great social and educational Encyclicals. Priests will find the little volume very helpful in preparing their own sermons on the encyclicals. (Shanghai Catholic Radio League, 235 Rue Bourgeat, Shanghai, China. Pp. x+234.)

The Central Catholic Library of Dublin, Ireland, has issued the seventh edition of its *Novels and Tales By Catholic Writers.* Compiled by Father Stephen Brown, S.J., it is a catalog of novels, etc. by writers who are Catholics, and the inclusion of any title is not to be considered as a recommendation, although novels known to be undesirable have been omitted. Authors are listed alphabetically, and their works with publisher's name are given immediately thereunder. The new edition is the same as the sixth with a supplement (1935-1940) containing about 850 additional titles. This is an excellent catalog, but it is not complete, particularly with regard to volumes published in the United States. (74 Merrion Square, Dublin. Pp. 108. Price 50c postpaid.)

Audits and Examinations by Christian Oehler is an excellent textbook in auditing and examination procedure. It is not for the pastor who has trouble keeping the parish cash-book and journal, but for students who have a solid foundation in accounting theory. The book can be recommended to procurators of institutions and diocesan officials. Mr. Oehler

presents clearly and logically the what and the why of auditing and examination procedure. (Fordham University Press, New York City. 1940. Pp. viii+386.)

Study the Mass by Dr. Pius Parsch and translated with questions and suggestions for discussion groups by Father William Busch is a synopsis of *The Liturgy of the Mass* by Dr. Parsch. (Herder. St. Louis.) It is solid and complete, yet clear and popular in style. Study Clubs will find it helpful. (The Liturgical Press, Collegeville, Minn. Pp. 118.

Books Received

LEGAL REALISM AND JUSTICE. By Edwin N. Garlan. Columbia University Press, New York. 1941. Pp. xiii+161. Price $2.00.

KINDLY LIGHT. A Second Cardinal Newman Book of Prayers. Compiled by Reverend Daniel M. O'Connell, S.J. America Press, New York. 1941. Pp. 346. Price $2.50.

THEN JESUS SAID. By Paul L. Blakely, S.J. The America Press, New York. 1940. Pp. ix+140. Price $1.50.

THE SICK CALL RITUAL. Compiled and Translated from the latest edition of the Roman Ritual. Latin and English Texts. By the Reverend James E. Greenan. The Macmillan Company, New York City. 1941. Pp. 281. Price, $1.00.

THE CHANTS OF THE VATICAN GRADUAL. By Dom Dominic Johner. Translated from the German by Monks of Saint John's Abbey. Saint John's Abbey Press, Collegeville, Minnesota. 1941. Pp. xiv + 500. Price, $4.00.

SANCTITY IN AMERICA. By the Most Reverend Amleto Giovanni Cicognani, Apostolic Delegate to the United States. The Saint Anthony Guild Press, Paterson, New Jersey. 1941. Pp. 228. Price, $1.00.

THE HOLINESS OF MARRIED LIFE. By the Most Reverend William Godfrey, D.D., Ph.D. Pp. 20. *Lady Margaret's Namesake.* By Margaret Laycock. Pp. 32. *Picture Puzzles.* Three Stories. By Mrs. Blundell of Crosby. Pp. 24. The Catholic Truth Society, London, England. 1941. Price, twopence each.

HOLY COMMUNION. From the French of Blessed Peter Julian Eymard. Translated by Clara Morris Rumball. The Sentinel Press, New York City. 1941. Pp. xi + 330. Price, $1.00.

COME WHAT MAY. An Autobiography. By Arnold Lunn. Little Brown and Company, Boston, Massachusetts. 1941. Pp. viii + 348. Price, $3.00.

CONVERSATION WITH GOD. By the Reverend Anthony Thorold. Sheed & Ward, New York City. 1940. Pp. vii + 95. Price, $1.00.

ON THE PLACE OF CHESTERTON IN ENGLISH LETTERS. By Hilaire Belloc. Sheed & Ward, New York City. 1941. Pp. 84. Price, $1.00.

POPE INNOCENT III AND HIS TIMES. By Joseph Clayton, F.R.Hist.S. The Bruce Publishing Company, Milwaukee, Wisconsin. 1941. Pp. xvi + 204. Price, $2.25.

FUNDAMENTAL TALKS ON PURITY. Rev. Sylvester P. Juergens, S.M., S.T.D. The Bruce Publishing Company, Milwaukee, Wisconsin. 1941. Pp. 48. Price, $0.40.

TWELFTH ANNUAL EDUCATIONAL REPORT OF DIOCESE OF WICHITA. September 1, 1939 to September 1, 1940. Department of Education, Diocese of Wichita, 424 N. Broadway, Wichita, Kansas. 1940. Pp. 44.

SOCIAL ORDER. By Walter L. Willigan and John J. O'Connor. Longmans, Green and Company, New York City. 1941. Pp. xii + 703. Price, $3.00.

CHRIST TEACHER AND HEALER. Companion volume to "Christ: Victim and Victor." By the Reverend Kilian J. Hennrich, O.F.M.Cap. The Saint Anthony Guild Press, Paterson, N. J. 1941. Pp. viii + 236. Price, $1.00.

HEART SPEAKS TO HEART. *Prayers to the Sacred Heart of Jesus.* By the Reverend Eugene P. Murphy, S.J. The Radio League of the Sacred Heart, Saint Louis, Missouri. 1940. Pp. 24. Price, 5c.

A CHILD'S WISH. By Abram Joseph Ryan and Franz Bornschein. Pp. 7. Price, $0.15. *A Prayer for Peace.* Part-song for Women's Voices (S.A.) or for Unison Chorus. By Virginia Grant Collins and Alfred H. Johnson. Pp. 4. Price, $0.12. *Mass in honor of Saint Cecilia.* S.A.T.B. By Richard Keys Biggs. Pp. 24. Price, Score, $0.80; Voice parts, each $0.35. *Mass in honor of Saint Francis de Sales.* By Mary E. Downey. Pp. 24. Price, S.A. with Organ, $0.80; Voice parts, each, $0.30. *Four Bach Organ Transcriptions.* 1. Christmas Choral Prelude (From the *Christmas Oratorio*); 2. Sheep May Safely Graze (Schafe konnen sicher weiden); 3. In Dulcie Jubilo (XIV Century Melody); 4. The Mystical Adoration (Jesu, Meine Freude). Compositions for Organ by Harvey Gaul. Pp. 19. Price, $1.25. *Seven Polyphonic Preludes on Christian Liturgy.* By Garth Edmundson. Pp. 23. Price, $1.25. J. Fischer & Brother, New York City, 1941.

SAINT BONAVENTURE'S DE REDUCTIONE ARTIUM AD THEOLOGIAM. A Commentary with an Introduction and Translation. A Dissertation by Sister Emma Therese Healy of the Congregation of the Sisters of Saint Joseph, Erie, Pennsylvania. Saint Bonaventure College, Saint Bonaventure, New York. 1939. Pp. lx + 212.

DE EPISCOPORUM ORDINARIA DISPENSANDI FACULTATE. A Liborius Restrepo Uribe, Presbyter ex Archidioecesi Medellensi, Juris Canonici Doctor. Revista Catolica, El Paso, Texas. 1941. Pp. xxxi + 199.

DO YOU REMEMBER THE DYING? By the Very Reverend Joseph Kreuter, O.S.B. Sponsa Regis, Saint John's Abbey, Collegeville, Minnesota. 1941. Pp. 31. Price, $0.10.

A TRAPPIST ASKS: ARE YOU? Pp. 64. *A Trappist exclaims: Life is a Divine Romance!* A pamphlet for women. Pp. 69. *A Trappist tells of the God-man's Double.* Pp. 71. *A Trappist cries: Say "Fiat" and Remake Your World!* Pp. 62. *A Trappist asks Catholic College Graduates: "What's Wrong?"* Pp. 56. *A Trappist says: "You can set the World on Fire!"* Pp. 44. The Abbey of Gethsemani, Trappist P. O., Kentucky. 1940. Price, 10c each.